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The
CHRISTIAN CENTURY
Published Weekly

Should Protestantism Be Catholic-Conscious?
An Editorial

When Is the Church Free?
By Samuel McCrea Cavert

Church Unity and the Nazi State
An Editorial

American Jews Take Stock
By Louis Minsky

'Right on the Nose'
By Charles S. Kendall

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In This Issue

SAMUEL McCREA CAVERT

is the general secretary of the Federal Council of Churches of Christ in America. Dr. Cavert's article is another in the series which The Christian Century has been presenting in preparation for the Oxford ecumenical conference in July.

LOUIS MINSKY

is widely known as a writer on Jewish religious topics, and is at present associate editor of the news service distributed by the National Conference of Jews and Christians, with offices at 284 Fourth Avenue, New York City.

CHARLES S. KENDALL

is minister of the Robertson Boulevard Community (Methodist) Church, Los Angeles, Calif. While Mr. Kendall's article, written during the race meeting at the Santa Anita track, refers to conditions in southern California, essentially the same conditions spring up in all parts of the nation as the racing season moves from track to track across the country. The article is especially timely in view of recent efforts to secure revenue for state governments by legalizing pari-mutuel betting in many states where such gambling is now illegal.

Coming

No cleric in the Protestant Episcopal Church has spoken more boldly on matters touching church union than Dr. Alexander G. Cummins, rector at Poughkeepsie, N. Y., and editor of the *Chronicle*, Episcopal monthly. Dr. Cummins contributes a provocative article on "The Comprehensive Church," which bears directly on the issues to be discussed at Edinburgh in August. . . . Marcus Bach, whose sketches have gained national attention, has returned from New Mexico with "Profile of a Priest."

The CHRISTIAN CENTURY

May 26, 1937

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Calendar of Coming Events

May 23-29. National Conference of Social Work, Indianapolis, Ind.
May 23-29. American Unitarian Association Anniversary, Boston, Mass.
May 24-26. Disciples State Convention, Canton, O.
May 26. Crozer Theological Seminary graduation exercises, Chester, Pa. Prof. Hocking, Prof. Luccock, Dr. Poteat and Dr. Evans, speakers.
May 27. Western Norwegian and Danish Conference, Methodist Episcopal Church, Oakland, Cal.
May 27. Utah Mission Conference, Methodist Episcopal Church, Price, Utah.
May 27. Presbyterian General Assembly, Columbus, O.
May 30. Chicago Sunday Evening Club; Hamilton Club Male Chorus and Boy Scouts.
June 2. New England Southern Conference, Methodist Episcopal Church, E. Providence, R. I.
June 2. New Mexico Mission Conference, Methodist Episcopal Church, El Paso, Tex.
June 2. Baltimore Conference, Methodist Episcopal Church, Baltimore, Md.
June 2-6. Pacific Japanese Mission Conference, Santa Cruz, Cal.
June 3-8. Reformed Church General Synod, Asbury Park, N. J.
June 3-8. 16th Triennial Convention, World's W. C. T. U., Washington, D. C.
June 3-9. Pre-Synodic Bible Conference, Winona Lake Ind.
June 6-18. National Cooperative Recreation School, Grand View College, Des Moines, Ia.
June 8. California Conference, Methodist Episcopal Church, Stockton, Cal.
June 8-12. United Brethren Theological Conference, Calvary Church, Indianapolis, Ind.
June 8-18. Kansas Institute of International Relations, Bethel College, Newton, Kans.
June 9. Michigan Conference, Methodist Episcopal Church, Big Rapids, Mich.
June 9. Wyoming State Conference Methodist Episcopal Church, Buffalo, Wyo.
June 9-15. Reformed Presbyterian Conference, Winona Lake, Ind.
June 10-12. Colby Junior College for Women Centennial, New London, Conn.
June 11-18. National Conference of Christian Youth, Winona Lake, Ind.
June 11-20. Y. M.- Y. W. Student Conference for Northewst, Seabeck, Wash.
June 13-20. Colorado Conference, Methodist Episcopal Church, Canon City, Col.
June 13-27. Congregational-Christian Youth Conference, Taylor University, Upland, Ind.
June 14. Presbyterian Synod of Indiana, Hanover College, Hanover, Ind.
June 14-25. Duke Institute of International Relations, Duke University, N. C.
June 15. Minnesota Conference, Methodist Episcopal Church, Pipestone, Minn.
June 15. Southern California Conference, Methodist Episcopal Church, Los Angeles, Cal.
June 15. Minnesota Conference, Methodist Episcopal Church, Pipestone, Minn.
June 15-17. State Convention of Christian Education, Winchester, Ind.
June 15-17. Institute of Public Affairs, Ohio Northern University, Ada, Ohio.
June 16-18. Maine Baptist State Convention, Portland, Me.
July 19-26. Universal Council on Life and Work, Oxford, England.
Aug. 3-18. World Conference on Faith and Order, Edinburgh, Scotland.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

AS THE CONVENTION of the American Unitarian Association was on the eve of assembling at Boston, Dr. Charles R. Joy dispelled the prospect of a struggle over the presidency by withdrawing his candidacy. This insured the unopposed election of the nominee of the association's board of directors, Dr. Frederick M. Eliot of St. Paul. In giving up his campaign against Dr. Eliot, whom he had attacked as a humanist, Dr. Joy said: "I do this to prevent dissension, to dissipate any bitterness that may have arisen, and to promote harmony within our fellowship. The issues that are vital to me, and that seemed to me clear at the beginning, have become confused. The contest that is now being waged would not decide these issues. Since I have had no personal ambition to be elected president of the American Unitarian Association, nothing is to be gained by carrying the contest further." Translated into terms which will be understood outside the Unitarian denomination, this means that Dr. Joy found that most of the theists in his church were unwilling to follow him into a theological battle, and to avoid it were lining up in support of the "humanist," Dr. Eliot. To prevent a mere contest between personalities, his withdrawal followed.

Peace in the Unitarian Association

A Church Bound for Annihilation?

IN the eloquent statement in which his decision is announced, however, Dr. Joy warns his fellow Unitarians that the doctrinal question remains. "Unitarians," he writes, "have a glorious heritage of faith. Yet in these recent years we have dallied with doubt and denial. We have idolized freedom, we have cringed before false gods —agnostic science, naturalism, materialism, secularism. It is time that we remembered, in this far country to which we have strayed, the riches of the Father's house, that we may return again, and bow down before the glory of the Highest, dazzled by the mystic splendor of the life immortal which is ours. I am wishful that this living God may have the love and loyalty of the fellowship. Can we not resolve that the Unitarian Church, faithful to the name of the One God it bears, should proclaim to the world its indomitable faith in the Eternal Majesty? The church of God can never move forward like a mighty army, if in its ranks lurks the treachery of denial. . . . If we strike our tents and move out without God, we move out into the wilderness of despair, into the night of annihilation. If we take faith with us we shall move out into the promised land." In the light of such a document it is clear that the theological issues within the Unitarian body are far from settled.

Spain Passes Through Cabinet Crisis

ANARCHIST uprisings in Catalonia precipitated a "war within the Spanish war," and the suppression of these disorders—in so far as they have been suppressed —left the Valencia government politically weakened to such a point as to force the retirement of Premier Caballero and his cabinet. Dr. Juan Negrin, left wing republican, former professor of medicine, more recently minister of finance in Caballero's first cabinet, has formed a new cabinet, more compact because smaller in numbers, more unified and less radical because it excludes both the anarcho-syndicalists and the socialist labor union, both of which leftist elements had previously been represented. But whether a government containing no representation of these two great workers' organizations and without Caballero in its membership, even if not at its head, can command the full allegiance of all anti-fascist elements at this critical moment in the struggle against foreign invaders and domestic reactionaries, only time can determine. It may not require much time. It should—but probably will not —cause some embarrassment to those who persistently use "communist" as a blanket term to cover all the loyalists, to find that it is only with some difficulty that the communists and other extreme leftists are held in the organization. The fate of Bilbao still trembles in the balance. The most potentially dangerous incident last week was the disabling of the British destroyer *Hunter* while on nonintervention patrol duty off the south coast of Spain, with the

loss of nine lives. There are two possibilities: that it struck a floating mine, or that it was torpedoed by a German submarine. Loyalists and insurgents, naturally, throw the blame on each other. The British admiralty has instituted a thorough investigation into the cause of the accident, and has refused to permit itself to become excited in advance of a determination of the facts. Fight first and investigate afterward, was the method pursued when the *Maine* was sunk. But that is not the British plan.

American Leaders Protest The Crime of Guernica

THE most eloquent feature of the protest recently issued against the crime of Guernica was the list of names attached to it. Some facts about the incident may be still in doubt, but there seems no reason to doubt the essential facts—that the unfortified town was bombed by German-type planes, and that its civilian population, while seeking to escape, was mowed down by machine gun fire from low flying planes. About eight hundred were killed, or about one-tenth of the population. This, as the protesters say, is not war but extermination. Asserting that they pass no judgment upon the causes of the combatants, the signatories of this protest "denounce the monstrous crime of Guernica in the name of justice and humanity." They "demand a revival of that noble world conscience which manifested itself in the days of the persecution of the Jews in Russia, and again when the Armenian people lay prostrate before the Turks." This protest, issued by Bishop McConnell, was signed by Protestant and Jewish leaders, and by men prominent in education, industry and affairs of state—seventy-six in all. It is not a list of the habitually horror-struck or of the excitably sympathetic who are always ready to sign a protest. It includes the names of Episcopal Bishops Manning, Stires, Freeman, Parsons and Stewart; Rabbis Wise and Silver; Dr. Fosdick and Dr. Edgar De Witt Jones, president of the Federal Council of Churches; Presidents Angell of Yale, Wilbur of Stanford, Woolley of Mount Holyoke, Neilson of Smith, Beaven of Colgate-Rochester; Senators Glass, Borah, Wagner, Capper, Bone, Nye and Thomas; and such others as Newton D. Baker (wartime secretary of war, who is certainly not naive about war), Charles A. Beard (historian, who knows how to weigh historical evidence), William Green of the A. F. of L., Alfred M. Landon, Henry L. Stimson, Samuel Untermyer. The protest will be widely circulated for other signatures.

Propaganda Disguised As Charity

THE so-called "American Committee for Spanish Relief," under Roman Catholic auspices, is now definitely revealed as an organization formed and promoted to collect funds in America to administer relief in that part of Spain which is controlled by the insurgents. This fact is highlighted by the withdrawal of General William N. Haskell, commander of the New York national guard, from the executive directorate of the committee. He went into it on the understanding that its purpose was to aid needy noncombatants "without regard to race, religion or politics." Later he found that, according to its own printed statements issued to insiders, its activities were limited to sufferers "in territory controlled by the nationalists." The secretary of the committee, Mr. Joseph F. Moore, is quoted as saying: "The committee will finance help for sufferers in that part of Spain held by the nationalists under General Franco. Later, perhaps, it will extend its efforts to all parts of Spain." The assumption may be that later, perhaps, all parts of Spain will be held by General Franco; in which case, of course, the committee will be willing to give aid in all parts of Spain. Mr. Moore adds that "the committee is not political and never was political." Whether it is or not, is largely a matter of definition. It would doubtless be held that the church's opposition to the popular front because there are communists in it, and its sympathy with the fascist cause, are motived solely by religious considerations. Whatever words are used to describe it, the fact is that this committee is organized to give help on Franco's side and that the Roman Catholic Church is putting its influence behind it. It is under the direction of Mr. Michael Williams, editor of *Commonweal*. Cardinal Hayes, through his vicar general, is urging all Roman Catholics in New York to attend the pageant which it will give in Madison Square Garden. All priests in the diocese have been instructed to urge their people to attend. "The cardinal archbishop regards this mass meeting as very useful and in the interests of portraying the truth and drawing correct conclusions therefrom." So after an initial pretension of being a charitable enterprise without political bias, the committee's program has degenerated into being a device for inculcating what the cardinal considers correct ideas about the issues in Spain. Those who wish to "help" through its agency can at least know now what they are helping.

America Listens to The Coronation

IN SPITE of the inconveniently early hour, doubtless millions of Americans rose before dawn to hear the solemn service of the coronation of King George. Those who did so were well repaid. Though it fell upon the day least conducive to a prompt comment in The Christian Century, the tribute of an appreciative word, though delayed, cannot be withheld. It was a beautiful and impressive ceremony. The glitter upon its surface and the loyalty at its heart were alike discernible even to those who could not see but could only hear from afar. The participants, from the archbishop down, and the spectators too, took it with admirable seriousness. This was the more notable because there were so many things in it which must have been difficult for persons with any modern ideas of government and an accurate sense of the meaning of words to take seriously. The archbishop laid upon the king an injunction to "rule and govern" his people—including the people of Ireland, who were ostentatiously turning their backs on the whole affair and were, at the moment, giving their attention to a new constitution which makes no mention of king or empire. He gave thanks for the existence of a ". . . gentry" (the preceding adjectives were blurred in transmission, perhaps fortunately) and for "an honest, useful and obedient commonalty." It was impossible to

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repress the thought that, if one were describing the social scene as of 1937, one would scarcely choose the word "obedient" as the term by which to describe either the actual or the desirable quality of the citizenry of Britain. The sword was consecrated and delivered by the church to the king, "for the terror and punishment of evil doers," of course, and for the defense of the righteous and innocent. With all due respect for ancient verbiage, something really ought to have been done about that. The crown and the imperial authority seemed to come to the king from God through the bishops. It was well to recognize that government is of God. But that God commissions his bishops to commission a king to rule and govern the "obedient commonalty"—nobody believes that, not even the archbishop. Has the power of creating ritual and symbol so failed that there cannot be something said and done at a modern coronation which represents the present reality as those words represented the realities of government and men's actual ideas about them at the time when they were formulated?

Mr. Roosevelt Lectures The Neighbors

PRESIDENT ROOSEVELT seldom appears to as poor advantage as when he is discussing military and naval matters. His speech before the students of the Texas Agricultural and Mechanical College last week furnished an unusually distressing example of his readiness, when talking about this nation's defense policies, to assume a moral superiority over the armament policies of other nations, with consequent blindness to the complacency revealed in lecturing other nations on their shortcomings. In his Texas speech, after praising the R.O.T.C. as the sort of agency for "keeping an intact nation" approved by all except those who think "in terms of acute pacifism," Mr. Roosevelt went on to point out that the United States spends "only 10 or 11 per cent of the total cost of government" on its army and navy. This he contrasted with the "30 and 40 and even 50 per cent" of the budgets of other nations devoted to military purposes. And with this contrast as a text he proceeded to deliver a sermon for the edification of our erring national neighbors:

> Our preparation is honestly made for defense and not for aggression. We devoutly hope that other nations in the world are going to get our point of view in the days to come, in order that they may spend less of their national income in preparation for war and more of it for the arts of peace.

Without stopping to argue with Mr. Roosevelt over his figures (although there is room for extensive argument regarding that part of his speech) there are at least three comments to be made concerning this display of executive self-righteousness. First, the issue is not one of percentages. If the expenditure of one per cent of the budget for national defense is unnecessary, then one per cent is too much. Second, appropriations for our fighting services are now being made under a definition of "defense" which is interpreted as "aggression" by most of the other nations. Third, if other nations should follow our example they would build their armaments up to the level of any conceivable enemy. Mr. Roosevelt knows that the basis of our naval "defense" is a navy as large as any other nation's—specifically, as large as Great Britain's. He knows that our army "defense" plans are based on the assumption of another huge overseas expeditionary force. Yet he sees no incongruity in lecturing the European nations and Japan on the sinfulness of their military programs and piously hoping that they will profit from our example!

When Industrial Statesmanship Would Head Off Trouble

TO the outside observer, the course being followed by the "independents" in the steel industry seems strangely lacking in both realism and statesmanship. There was a two-day strike in the Jones & Laughlin and Pittsburgh Steel plants last week, and unless a swift reversal comes in the policies of the Bethlehem, Republic, Youngstown, National, Inland and American Rolling Mill companies, there will be strikes in their plants as well. The C.I.O. won a swift and complete victory last week; it will almost certainly win the strikes that impend in the other plants. But why have the strikes at all? Why inflict the economic losses, on both companies and workers, and why expose the community to the dangers inherent in all such industrial struggles? The handwriting on the wall as to the future labor organization of the steel industry is quite as plain to the men who run the independent companies as it was to the officials of the United States Steel Corporation last March. Plainer, in fact, for in the interval the Supreme Court has upheld the Wagner act and the old Amalgamated Association of Iron, Steel and Tin Workers has left its A. F. of L. moorings to tie up with the C.I.O., and has jumped its membership to 500,000 as a result. (It added 170,000 new members last month.) Yet the independents refuse to do business with the C.I.O., and base that refusal on a principle which sounds ridiculous. They will, they say, accept the agreement which the C.I.O. has made with "big steel," and has now extended to Jones & Laughlin and the Pittsburgh Steel Corporation, but they will do so only if the agreement is kept verbal. They will let the men strike before they will put anything in writing! In the name of common sense, why? Could any device be better calculated to make workers suspect the good faith of their employers? Do the men who head the steel companies which are taking this position really *want* industrial peace?

Popular Opposition Amends the Mobilization Bill

SOMETIME during the present week the Sheppard-Hill mobilization bill is expected to come up for action in the House of Representatives. But the bill which the House will undoubtedly pass is far from being the bill which was introduced at the beginning of the session. Provided that any mobilization bill whatever is to be enacted at the present time, the bill which is coming out of the House committee on military affairs is probably as innocuous as any that might be written. An awakened and aroused public opinion has forced the excision of the most pernicious of the original provisions, such as were exposed in the article, "Shall Conscription Come Again?" by Harold E. Fey in The Christian Century for January 27. As

it now stands, the House bill provides for a complete industrial dictatorship by the President in time of war, operating to control ownership and management by means of power to draft industrial executives, to set priorities for commodities required in manufacturing, and to fix a price ceiling. The same dictatorship over labor would be established by exercise of the President's wartime power to fix wages. But there is to be no draft of man-power, either into the armed forces or into industry. And the attempt to "take the profits out of war" simmers down to a vague provision that, after a war starts, taxation shall be imposed which will "absorb surplus profits," but which will not be so high as to "prevent a fair normal return to labor, management and invested capital"—Congress to be the judge as to what constitutes "a fair normal return." Meanwhile, the Senate committee on military affairs has recommended passage of the Sheppard-Hill bill in all its original viciousness. If any Americans remain who do not recognize that viciousness, they have only to read the minority report attached to the Senate committee's recommendation by Senator Nye and Senator Lundeen. And while the country has good cause to rejoice at the alterations which public opinion has forced in the House measure, it must always be remembered that if the Senate adopts the original bill, the Senate version may be the one selected in conference. It is the dangerous Senate bill, not the amended House measure, which the war department is backing.

Crystalizing Public Opinion In Favor of Beer

SELLING BEER to the public by the glass, bottle or barrel is, in the aggregate, an operation involving millions of dollars a month. But back of that lies another operation—selling the idea of beer, making the public beer-minded. In selling the product, the chief reliance is upon paid advertising in newspapers. For selling the idea, the brewers have made ambitious plans based largely upon getting free publicity through the press. But free publicity does not come by accident. It must be organized and promoted. Therefore the United Brewers Industrial Foundation, as reported in *Editor and Publisher,* has launched a publicity program with a budget of a million dollars a year, which is to be spent not in buying space but in producing "copy" which editors and publishers will be willing to print without payment and in inducing them to do so. Obviously this is work for a "public relations counsel." Accordingly, Mr. Edward L. Bernays, who is eminent in that profession, has been put at the head of this campaign, at a salary of $75,000. Mr. Bernays has made publicity for many causes since he helped to sell Caruso twenty years ago. He wrote a book on *Crystalizing Public Opinion,* and another on *Propaganda.* Undoubtedly he knows how. So doubtless we shall soon begin to see what are apparently unbiased news stories—"pure reading matter" in form, but beer advertisements in reality—reporting scientific discoveries relating to the salubrious, nutritive and therapeutic qualities of beer, and extolling its moral value as the promoter of true temperance and sobriety. As foretastes, we are told that Mr. Bernays has already collected authorities to prove that beer "aids digestion by creating a feeling of well being," that it "acts as a toxic to cholera and typhoid germs," and that it "stimulates the flow of milk in pregnancy," though just why this last should be desirable is not immediately apparent. But these are only preliminary hints. Doubtless he will do better when his research assistants, his scientific conferences, his mothers' congresses and his economic advisers, all financed out of the brewers' million dollar propaganda fund, get into their stride.

Should Protestantism Be Catholic-Conscious?

SEVERAL letters have been received in which The Christian Century is chided for its refusal to believe the nazi charges of gross and widespread immorality in the Roman Catholic orders in Germany. (See two brief editorials in issue of May 12.) It is insisted, contrary to the opinion we expressed, that the balance of probability is on the side of the truth of the Hitler charges and that this paper missed an opportunity to sharpen the Protestant consciousness of its readers by taking these charges as a text for an anti-Catholic preachment.

We firmly and utterly disagree with this view. We disagree with its reasoning, if it can be called reasoning, and we disagree even more with its spirit. To the assertion that monasteries and convents are nests of vice, such as Hitler and his aids would have the world believe, we react with repugnance. That there are black sheep in such folds, as in every human fold, no one will doubt. But this paper has no sympathy with the weird imaginings of some Protestants which allow them to believe that monastery walls are a shelter of immorality.

Happily the popular susceptibility to this kind of anti-Catholicism is on the decline. The day of the A.P.A. and the Ku Klux Klan has passed. There yet remains a certain type of periodical which exploits the mystery and privacy of the celibate institutions in the interest of creating prejudice against the Catholic Church. But the vogue of such periodicals is perceptibly on the wane. That these institutions, as the Catholic Church conducts them, are not wholly congenial with democracy and with normal human society, is an arguable thesis. But the argument is not strengthened by such implausible "revelations" as those which the nazis have good reason in their conflict with the hierarchy to exaggerate and even to manufacture.

This leaves open for discussion the more general question of the attitude of intelligent Protestants to the Catholic Church. Should Protestantism be Catholic-conscious at all? The question is pertinent in view of the state of mind prevailing in our most cultivated non-Catholic circles, where a tolerant sentimentalism has practically washed the problem out. One of the important religious phenomena of our period is the organized movement to bring Jews, Catholics and Protestants together in round table conferences and on public platforms to exhibit and cultivate the spirit of brotherhood and to explore the possibilities of common action. The animating purpose of this movement is sound and Christian. But it must be said in all candor that the effects of its activities are not wholly satisfactory. No one should be impatient with so young a movement and sub-

ject it to an unfavorable criticism before its fruits are clearly apparent. But it exhibits two distinct features which should, in our opinion, be freely examined before the harmful effects of the movement outrun its spiritual benefits. One of these is the tendency toward sentimentalism. The other is an unfair advantage created by a cooperation which is more apparent than real. To the latter we shall refer further on.

By the tendency toward sentimentalism is meant that inclination present in all generously conceived meetings of dissimilar groups to minimize differences to the point of indifference, and to establish at last a general attitude of unconcern toward the character, the activities and the social influence of the several groups. In the case of the attempt to "build bridges of understanding" between Jews, Catholics and Protestants, the chief emphasis falls upon the principle of tolerance. By a clever twisting of language, this term has been invested in these conferences with the positive meaning of "appreciation," in substitution for its true meaning of "forbearance." Appreciation easily slips into indifference: both sides being equally sincere and right, there is no point in continuing to hold one's own convictions. Such a procedure is little less than an escape from realities into the cloudbanks of sentimentality.

It is difficult to write of this tendency without leaving the door open to the charge that we are playing into the hands of bigotry and intolerance. This charge cannot be laid justly at our door as a representative of Protestantism. For it must not be forgotten, though it is a delicate point to state, that the two minority groups have everything to gain and nothing to lose (in terms of group interests) by generating just this kind of sentimentalism. However tolerance is defined, its application runs chiefly from the Protestant majority to the Jewish and Catholic minorities. This is not stated as a virtue for which Protestants deserve praise, but as a fact inherent in the concrete situation. Every Catholic or Jew who unselfishly desires that these conferences with Protestants shall issue in something more than courteous felicitations will say the equivalent of Amen to our warning against sentimentality; and if he does not, we have no recourse but to challenge the disinterestedness of his participation.

The question whether Protestantism should be conscious, in any serious and concerned sense, of the formidable presence of the Catholic Church, is raised because it has now come to be bad form to express those positive Protestant convictions which can be stated only in contrast with Catholic doctrines and institutions. Not only so, but it has come to be regarded as bigotry even to cherish such convictions. The spirit of Christian charity is invoked on behalf of religious complacency. This attitude is reinforced by the secular press of the nation which, especially in the large cities, caters to Catholic interests to a degree that is discriminatory, and with a show of respect which has an overawing effect upon the Protestant public.

The fact is that Protestantism is being pushed by forces both within and without into an attitude bordering on pusillanimity. It is conscious of the weakness of its own organized forces, divided as they are into a multiplicity of sects each trying to function as a church. It is also haunted with a sense of its own hollowness due to its surrender of some of the most vital religious functions to the state and other secular agencies. The statistics of numerical growth are held suspect in its own thought as by no means so significant as the figures seem to imply. It is easy, therefore, for it to make a compensatory Christian virtue out of a policy of complacency toward Catholicism. Such an attitude is not only suicidal for Protestant faith but the betrayal of the trust which it holds for Western civilization in general and American democracy in particular.

One sweeping generalization can be made with confidence. The future of American culture lies with Catholicism or Protestantism or secularism. There are no other calculable alternatives. Standing on this base line, and looking broadly upon the whole field of American culture, the question whether Protestantism should be Catholic-conscious or not, can have only one answer. It is not the answer of hatred or bigotry or intolerance or vulgar suspicion. On the contrary, it is an answer which presupposes tolerance. It is thoroughly consistent with brotherly conferences, actuated by the best of good will and hopeful of attaining better understanding and actual cooperation. Moreover, the inevitable answer which Protestantism must make is based upon the acceptance of Catholicism in its best light. Even so, Protestants are bound to say that for American cultural and political institutions to pass under the dominance of Roman Catholicism would be a historic catastrophe.

We do not see how any other attitude is possible. The forces that would thoroughly secularize American culture are aggressive and already entrenched in some of the most strategic positions, of which the most important is our educational system. Secularism in education has a long start and is deeply embedded in patriotic tradition. Until Protestantism confronts its task in conscious recognition of this widespread and active hostility to religion, and projects its own program on the major premise that true religion is the matrix of a civilized culture, it will continue to be absorbed in petty exercises of an evangelism which does not evangelize, and in unfruitful disputations among its own sectarian groups which seem to indicate life, but are in fact signs of decay and death.

But it is not enough to say that "religion" is the matrix of a civilized culture. The word religion is a neutral generality. A religion may be good, and again it may be bad. Some religions hold their civilizations down to low levels. Some are repressive of certain powers with which mankind is divinely endowed. Some, like Catholicism, while noble in many features, have become implemented with an anachronistic organizational structure incompatible with democratic ideals. Some, like Judaism and the new German religion, are not intended to be universal. Some, like Protestant Christianity, have fallen into a state of inner division rendering them not only incapable of united action, but actually fearful to possess in their own hands that kind of power which a spiritually competent religion must be able to exercise.

Religions are not above the judgment of critical religious intelligence. And this applies not only to other religions but to one's own. Protestantism has exercised its critical powers far more freely than any other form of religious faith known to history. It has directed its critical attention not only to other religions, including the Roman Catholic from which it revolted, but to itself also. Yet

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there is such a thing as the weakening of religious purpose by tarrying too long in the anteroom of self-criticism. A church's mind, as well as Hamlet's, may become "sicklied o'er with the pale cast of thought." Protestantism is the victim of this introversion. It stands timid, more conscious of its manners than of its divine business. The times call for a new orientation and a new mood. It is not only the right but the duty of Protestantism, duly conscious of its own shortcomings, but critically believing in the faith it cherishes and in its inner possibilities of growth, to affirm its determination that American culture shall not be alienated from the creative sources of Protestant faith either by secularism or by Roman Catholicism.

The consciousness that there exists a spiritual rivalry for the soul of America will be self-defeating for Protestantism if it revives the wicked animosities of intolerance. Nothing could so sadly exhaust Christian energies. Catholicism has the right to be here and to function in any fashion that is compatible with the democratic process. Whether its functioning is always compatible with the democratic process is not under consideration at this time, though it is a legitimate question to raise with respect to any organized religion. The challenge to Protestantism is not to launch an attack upon its sister faith, but to mobilize its own forces in a manner and on a scale competent to meet the irreligion and secularism which Catholics and Protestants alike confront as their common foe and their common opportunity.

Admitting the existence of such a spiritual rivalry, is there, then, any place for conference and positive cooperation between Protestants and Catholics? The answer cannot be too categorical. Such conferences reflect the spirit of both the democratic process and the Christian faith. We have much to learn from each other, and there are wide areas in which there should be cooperation. Yet the warning against sentimentalism still stands. In addition to that warning, it is important to insist that the cooperation must be real. It was intimated above that the organized interfaith movement gives an unfair impression to the public in that the cooperation is more apparent than real. Between Jews and Protestants the cooperation is hearty and fruitful. On the Catholic side of the triangle, the cooperation is grudging and specious. There are few laymen and fewer priests who participate. The names of these few become conspicuous by the frequency with which they are conscripted to fill the Catholic places on round table and platform programs. The hierarchy lends no official sanction to Catholic representatives, and is known to inhibit the participation of many whose presence is solicited.

Practically the entire financial support of the organization comes from generous Jews and Protestants. The truth is that Catholic association with this movement is more like that of a patron than a participant. In the spirit of deference to Catholic condescension, the Protestant and Jewish representatives usually put their Catholic colleague forward to preside, if he can be prevailed upon to do so.

A cynical interpretation of all this is that the hierarchy allows only such degree of association as may be required to gather the fruits of good will in popular esteem. We do not put this construction upon it. And even if true, this should not cause Protestants and Jews to withdraw the hand of fellowship. But the situation is such that it is unfair to give the uninformed public the impression that Catholicism is cooperating in such enterprises on a parity, either in spirit or in representativeness, with Judaism and Protestantism. There is no justification in Christian charity for Protestants to pull the chestnuts of Catholic aloofness from the fire of democratic public esteem. There should be some way of reorienting the movement toward the general public so that the actual nature of the cooperation would not be misconceived.

In this discussion the purpose has been to stand aside from all specific doctrinal or ecclesiastical or institutional differences between Protestantism and Catholicism and to portray the situation on a large canvas. It is only as we look at it in this way that a true policy can be projected, a sound and Christian attitude defined, and the forces of the Protestant faith effectively deployed. Contemporary developments in Western culture make it necessary for the Christian church to face its task in an unaccustomed light. Protestantism, the mother of American culture, must be awakened to the immeasurable value of the treasures in her possession and to the danger that, while she slumbers, these treasures may be lost.

Church Unity and the Nazi State

ALMOST without warning there comes from Berlin the cabled report of a Protestant synod held at Halle, in which representatives of the Confessional, Lutheran, Reformed and other Protestant churches participated, and from which has issued a common statement of faith covering the points of doctrine in regard to which these communions have been most deeply divided. Simultaneously private advices arrive by mail giving, under date only a few days earlier, the first definite announcement that such a synod was to be held. The information from both sources is still too meager to afford an adequate basis for comment or interpretation. With the church elections definitely postponed until autumn and the conditions under which these elections are to be held still undetermined, it is impossible to say at this time whether this Halle synod was thoroughly representative of the varied constituencies in whose name it seems to speak. In any case, its findings have yet to go to the congregations for ratification before they can be the basis for any merging of churches.

Within the past few weeks the German government has renewed and intensified its efforts to reduce the churches to the subordinate position and the submissive mood which it thinks should be theirs in the structure of the all-powerful state. Especially has its program for the regimentation of youth and the complete elimination of the church from the educational process been strengthened. The new slogan, "The youth belong to *der Führer*," is new only in form; the substance of it, the state's claim to the right to mold the minds of youth into conformity with its patterns of thought, including its thought about religion, is part of the decalogue of every totalitarian state.

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In the presence of this threat, which would end the church in the next generation even if it survived this one, the churches have felt anew the impulse to compose their doctrinal differences that they may present a common front to a common foe. With preparations for the Oxford and Edinburgh conferences already afoot, and much talk of unity in the air, it is natural and creditable that Christians in Germany should turn their minds to thoughts of a united German church. What, after all, do the differences between Lutheranism and Calvinism amount to in comparison with the differences between both of them and the thing that threatens to extinguish them?

Speaking of Oxford, at this moment comes a press dispatch with the date line, Berlin, May 18: "Nazi authorities have withdrawn passports from two representatives of the opposition movement in the Evangelical Church who were delegated to participate in ecumenical conferences at Montreal [Edinburgh?] and at Oxford, it was understood today. It was reported that the authorities had begun to increase their pressure against the opposition movement." The time draws near when there will be further interesting revelations as to the extent to which the German churches are to be permitted to send representatives to Oxford and Edinburgh. But that is another question. We return to the Halle synod.

In spite of the meagerness of the data, it may not be inappropriate to make certain provisional comments, the first of which is that it does not seem probable that a three-day synod, called on ten days' notice and seeking to formulate a common creed as practically a war measure, would be likely to reach a reasoned and permanent agreement upon difficult doctrinal questions which have engaged the attention of Lutheran and Reformed theologians for four hundred years without an agreement being reached. It is probable, therefore, that the formula which the synod accepted and will submit to the churches for their approval, is one so intentionally ambiguous or indefinite that either party may find in it the meaning which it has always held. If this implies an illusion or pretension of agreement where none exists, it can neither go deep nor last long. If it implies a willingness to permit variations of opinion, even on such subjects as the nature of grace and the presence of Christ in the communion bread and wine, and to live together as brothers in one church with a recognized diversity of doctrinal views, then the Halle synod is indeed a landmark in the history of German Christianity.

We are told that "for the first time since the days of Martin Luther, the Protestant church synod today succeeded in drafting an agreement to end the theological differences dividing Lutherans, Reformed and other Protestant groups." The document is called "Consensus de doctrina evangelii." If this means an explicit doctrinal formulation upon which all the members of the synod agreed and upon which they can expect their churches to agree, the accuracy of the statement is, as we have said, most questionable. But a further sentence in the report says: "The delegates in Halle agreed that differences in dogmatic teaching no longer have the power to divide the church." If *that* means what it seems to mean, then Halle is entitled to take its place beside Wittenberg as having been the scene of a great liberation of the human spirit. If it means to say not that doctrinal differences no longer exist (which is incredible), but that they are no longer to be considered as divisive, then Halle has solved the problem which Edinburgh has set for itself, and Germany will have made the greatest conceivable contribution to the conference on faith and order even if not a single delegate from the German churches succeeds in escaping from his country to attend the conference. So may it be!

While this effort to create a united German Protestant church clearly gets its immediate impulse from the necessity of presenting a more effective resistance to the encroachments of the nazi government upon the liberties of the churches, it is curiously consistent with at least one aspect of National Socialism's church program. For National Socialism also desires a united German Protestant church. It would even like to see a union of Protestants and Catholics. But realizing the futility of any such hope, it is willing to compromise upon "a duality of churches." In the words of one of its clerical spokesmen, it "must simply tolerate the co-existence of two great churches in Germany," demanding only that they conduct themselves so that their duality "should not be prejudicial to the inner peace of the nation."

As for the unity of the Protestant member of that "duality," National Socialism is far from expecting or even desiring that it shall be based upon doctrinal agreement. It holds that even such contrasting approaches as the rationalistic and the "dialectical" are unimportant variations, and notes with satisfaction that these and all other "diversities of opinion among those holding evangelical views . . . come and go with decades and generations." Particular types of theological opinion are transitory phenomena; but even if diversity of views is a permanent fact though the views themselves are impermanent, it does not seriously matter, for "a multiformity of views is consistent with the essence of a truly great and living National Church."

These words are quoted from the new English translation of a book by Professor D. Cajus Fabricius, theologian and ardent National Socialist who, having embraced the nazi cause before its public triumph, has been rapidly promoted from the lowly academic rank he had held for many years to a full professorship.* His treatise is replete with special pleading, Hitler-worship and intellectual dishonesty, but it should be reasonably trustworthy as a statement of what National Socialism wants the world to believe about its attitude toward the church. There is no reason to doubt the accuracy of its representation of its desire for a united Protestant church.

Thus we find a rather surprising agreement, on at least one important point, between the attitude of the synod summoned by the Confessional Church and the National Socialist position as represented by Professor Fabricius. Both are saying that doctrinal diversity should not be a barrier to the unity of the church. And on this point, viewing the matter from a point of view different from either of theirs, we are ready to affirm that they are both right.

But if the church's bond of unity is not to be its creed, what is it to be? To that question the synod has yet to give its answer. The spokesman for National Socialism has already given his. The bond of unity for the church, as for

**Positive Christianity in the Third Reich.* By D. Cajus Fabricius. Dresden, 1937. Translated, with foreword by the author, from the German edition of 1935.

the nation, is the *Volk,* the Leader, and the power of God acting through both and lifting both to superhuman levels. "A true leader of the people, one occupying the highest position of all . . . knows he is united with the superhuman and bends his will to God. And a people that has experienced a change of fate, having awakened from weakness, sickness and feverish dreams to new health and strength . . . feels the power of the superhuman." Less mystically stated, the church must be a unit because the *Volk* is a unit, and because "in National Socialist Germany, religion is not a private matter at all, it concerns the whole *Volk.*"

All liberalism, all individualism, all independent religious action of organization, "everything that emphasizes differences between individuals and between groups, is repellant to the spirit of National Socialism, since it disturbs the unity of the *Volk,* breaks up the team spirit and menaces the powerful solidarity of the nation." Separation of church and state is equally repellant to the nazi spirit, for it implies a cultural fragmentation of man, a gulf between the secular and spiritual domains. Man is one; the *Volk* is one; culture is one; church and state must therefore be—not strictly one, because functions are differentiated, but—closely united for the common purpose of creating a perfect and powerful nation. Obviously, then, the church itself must be united if it is to be a factor in the integration of society. It can be united in spite of diverse opinions about doctrines which have no bearing on the life of the *Volk,* provided it is hospitable to no elements or ideas that are alien to the national program.

This is an ideal of church unity which invites scrutiny and evaluation. Stated in terms of state domination over the church, exclusion of Jews, suppression of free speech, and the degradation of religion into an instrument of political control, it is crude enough. But there is more in it than that. These phenomena do not constitute the whole picture even in Germany. The demand for an integral society, for the closing of the gulf between the secular and the sacred, for a conception of religion as the flower and fruit of experience, and for a church united within itself and united with the other agencies by which the life of a people goes forward—this demand cannot be lightly waved aside. Before the nazi philosophy of religion is written off as a total loss from the standpoint of the liberalism that it so scornfully repudiates, one will have to consider whether it is a bad philosophy or a good one put to a bad use. The influence of National Socialism on the movement toward Christian unity will bear thinking about further while we are awaiting fuller reports from the synod at Halle.

A Good Teacher

EDITOR THE CHRISTIAN CENTURY:

SIR: You and I would be ready to consider with sympathy the claim that we may look for a saner world and that "the guides to that world will be the teachers." We might even go further and say that the most important part will be played by the teachers of the teachers.

But I wonder what makes a good teacher. I have read of Colet and Pestalozzi. Of many books on educational method, which I have not read through, I am aware. But I fall back upon experience when I wish to picture to myself the good teacher.

I should be a graceless creature if I said that I had known only one good teacher, but one stands out in clear relief as the perfect example. He taught me mathematics, but if he had taught me history or literature he would have done it no less admirably and I should have been the better for it.

He was not in the least the conventional Admirable Crichton of the classroom. He was no splendid giant breathing out fitness. He was not in the least a hearty, bouncing, breezy guide to youth. He was delicate in health and died only a little after he had passed the borders of young manhood. He was gentle and quiet and the only thing which was known in his home to make him furious was the sight of another teacher using violence. Yet he never had any difficulty in keeping order. We obeyed him as a matter of course. It never occurred to us to do anything else. It never occurred to him that we might.

He treated us as reasonable beings. For the apparently easy way of learning formulas by rote he had no use. We had to see why each step was taken and though he died long before there was any "Dalton Plan," he made us prepare our own textbooks.

You know friends who disclaim all capacity for mathematics. One man has the gift; another is without it! Kismet! But I am sure there is no predestination in this matter. It is largely a matter of right beginnings, and the fatal error is to leave some part of the communications exposed to the enemy. It would be just as reasonable for an army to expect its supplies to be brought up on a railway line when a bridge has been broken!

I have known a good teacher, and I can never doubt some things that go to the making of these guides to a saner world.

He must have more than five minutes' start over his scholars. A certain teacher declared that given such a five minutes' start he could teach any subject. His boasting was vain. The most unobservant of schoolboys would find him out within five minutes. You and I do pride ourselves still upon our power to discover when a writer or speaker knows his subject and has not simply crammed it up; we may not know that subject, but we know when he knows. The schoolboys know by instinct whether or not their teacher knows.

It is hard to say how a teacher can keep his freshness, but the good teacher does this marvelous thing. He would not change his job with any man. His secret is in the last resort in the profound recesses of personality. That teacher whom I now recall, so far as I can remember, never spoke a word about religion. I discovered afterwards that he was a deeply spiritual man, but at the time his religion was shown as a spring of perpetual freshness in his work. He knew that to make certain boys master the elements of mathematics was an offering that he could make not only to human society but to his divine Lord.

But whatever expression he gives to his faith, I am sure that no teacher can keep the fire burning in his soul unless he has it rekindled.

Ever yours seriously,

QUINTUS QUIZ.

When Is the Church Free?

By Samuel McCrea Cavert

WE AMERICANS like to flatter ourselves that in our cherished principle of the separation of church and state we have found the solution of a problem that the old world has never been able to solve. Here in America, happily, there has come to be a situation in which no church receives special protection or favor from the state, in which all churches are equal before the law, and in which the church is free to order its own life without interference from the state. But the very advance at these points is in danger of blinding us to the fact that there is another, and today the crucial aspect of the problem, in which the American experiment has done nothing decisive. For the formula, "the separation of church and state," rests upon the unexamined and unrealistic assumption that church and state have wholly independent and mutually exclusive jurisdictions. It implies, wrongly, that religion and politics are separate spheres of interest and activity. It presupposes, falsely, that the "secular order" and the "spiritual order" can be segregated from each other, with an effective "No Trespass" sign between them.

Beneath our complacency over having solved the problem of the relation of church and state by our American doctrine of "separation" lies the outgrown idea that religion is only a matter of the inner life and of personal piety while politics is a matter of external organization and "secular" interests. If such a delimitation could be accepted, the whole issue would be simple. But, for the Christian of more than superficial insight, "religion's all or nothing." He is dedicated to the reign of God over man's entire life. By its very nature Christianity is totalitarian. There may be definite limits as to what the church may properly do, but no theory of the separation of church and state which rests on an implicit denial of the integral relation of religion to all of man's associations and institutions can be accepted.

Warning from Germany

If we allow our people to go on believing that the church has no mission to give ethical guidance to the state, we are opening the door wide to such an extreme assertion of the absoluteness of the state as is presented today in nazi Germany. And it is worth noting, even when we have paid our full tribute of praise to the courageous churchmen of the Confessional Synod for their stand against aggression by the state, that their protest is, in the main, only against state interference with the church itself, not against the anti-Christian policies of the state with reference to human life and relationships. Indeed, the traditional readiness of German Lutheranism to regard the state as absolute in the temporal sphere is part of the explanation of the rise of the totalitarian state in Germany. Unless American Christians can now learn that there is *no* realm in which a secular state is absolute, we may discover to our sorrow that what has happened in Germany can happen here.

In several European countries today the burning question for the church is: How can it maintain its own freedom against encroachment by the state? In America the question is: How can the church influence and guide the life of society and the state? Unless we can answer the American question now, we may have to face the European question later.

'End of the Christian Era'

No real solution of the relation of church and state is possible without a much clearer and wider understanding of the relation of the church to society as a whole. The ordinary view regards the church as so closely identified with the prevailing culture of a community as to be primarily an expression of it. It is taken for granted that civilization is based upon Christian ideals and, under patient guidance from the church, will move upward toward them. Once this was a reasonable assumption. In colonial New England the idea of building a Christian commonwealth was accepted by virtually the whole body of the people. They ardently espoused the Christian religion and deliberately proposed to make the entire life of the community conform to the requirements of Christianity as they understood it.

But today we are in a vastly different situation. The radical nature of the change is less obvious in America than it is in many of the countries in Europe but our trend is in the same direction. In a recent issue of *The Student World* (Geneva) several European writers discuss what they call "the end of the Christian era." They do not imply, of course, that we are witnessing the end of Christianity or of its hold on innumerable persons. What they do mean is that we are at the end of the close association of Christianity *with Western culture and civilization.* Over large areas the ideas and values which lie at the heart of Christianity are being definitely repudiated. In Russia and in Germany there is an open rupture between the reigning ideologies and Christianity. The church in these lands is now in the kind of atmosphere for which we can find a parallel only in the days prior to Constantine. In nearly all other countries there are great numbers of people who no longer regard the historic Christian tradition as of any real significance today. Even if the writers in *The Student World* somewhat overstate the case, we must agree that in the main the church seems headed for an era of conflict with contemporary culture, no longer of easy domestication within it.

In an Alien Environment

The conflict is less apparent in America but we would be deluding ourselves if we thought it to be absent. We can no longer discuss the relation of church and state, even in America, on the basis of the old assumptions which have held the field down to our own day. In the incisive words of Professor John C. Bennett:

> For the past generation it was possible to be sincerely Christian and yet fit easily into civilization. The world seemed to be a hospitable place for the development of Christian faith and the realization of Christian ideals. Those who saw clearly the real conflicts between Christianity and the world were able to hope that the world was being transformed according to a Christian

pattern. It did seem possible to decide for Christianity without deciding against major trends in civilization. . . . Today such an outlook is completely foreign to the world in which we live. No longer can Christians fit easily into their world, not even with the help of high expectations for the immediate future. The forces which have most momentum in our society are pagan forces. Sometimes they are avowedly anti-Christian. Sometimes they are indifferent to Christianity. Where there is a Christian veneer, what lies behind it sometimes seems more opposed to Christianity than the most blatant atheism. Some forms of fascism which do lip service to Christianity are more hostile to what Christianity means than communism.

If, as Christians believe, the church is the bearer of a Divine Word which it must declare to men, something of immense consequence follows for its relation to the community and the state. It is, then, not the function of the church merely to express the ideals and aspirations of a particular culture or a particular generation. Its function is rather to challenge the cherished ideas of any generation or culture that does not order its life according to the Christian understanding of man and of society. The church, as witness to a kingdom of God existent in the timeless, ought to be critic and judge of every temporal community. The church must, of course, enter into the life of the community, otherwise it would have no appeal to the community and could not even be understood by it. But it must not become so identified with the community as to lose its own distinctive witness. Hence tension and conflict are to be expected. A church which exists to carry on the work of One who came into such conflict with the dominant forces of his day as to be crucified can hardly expect to effect an easy adjustment to the world.

The Churches As They Are

That the actual churches as we see them about us are very different from the church of Christ which we have been describing must be frankly admitted. Generally speaking, the existing churches have made such a comfortable compromise with the world that they are seldom conscious of any tension over anything. But we must think less of the churches as they are than of the kind of church to which as Christians we are committed, a church that will be true to its own genius as the embodiment of the mind of Christ. We cannot be content to think of the church as simply a religious association whose character is whatever its members make it. Such a view overlooks the central fact that the church is the church of *Christ* and not merely of men. Granted that every church must be a *corpus permixtum* to a large extent, including many who enter it for casual reasons and without any real dedication to its central purpose, we cannot allow the church to be more of a *corpus permixtum* than we can help! To preserve a sense of tension between the church and the world is a *sine qua non* of its having spiritual life and power instead of being just another cultural society.

If the church is to be free to be true to its own genius as the bearer of a Divine Word, we must have a conception of the state which permits a large measure of autonomy for various types of groups within society as a whole. If we conceive the state as an absolute and omnicompetent sovereignty (as Thomas Hobbes and Hegel regarded it, as Adolf Hitler regards it, as hosts of Americans regard it) no room is left for the kind of church of which we have been speaking. "Free" churches are not free wherever the doctrine of state omnipotence prevails and the political power has the final word on every aspect of man's life.

The State Is Not Society

This means that we must distinguish carefully between the state and society or the community. The state, in the words of Professor Robert M. McIver, is "a structure not . . . coextensive with society, but built within it as a determinate order for the attainment of specific ends." The state is the organized expression, not of all the interests and functions of society, but only of the political. There are also other, and equally valid, interests and functions and, accordingly, other valid organized groupings—such as families, churches, labor unions, chambers of commerce and professional associations—which have a life of their own not derived from the civil authority and which ought to be allowed to develop according to their own inherent spirit. These various societies, as John Neville Figgis has insisted with special reference to the church, have "a real life and personality" in their own nature, not merely "by the arbitrary grant of the sovereign." The state, therefore, is not to exercise absolute domination over them but rather to harmonize and coordinate them so far as necessary. Under such a view, the church has freedom to live its own life according to its own genius.

More important even than a true view of the nature of the state is a true understanding of the church. If the church is to be able to stand against the power of such absolutism as many states are now claiming, it must be aware of its deep rootage in history and know itself to be no mere creature of contemporary culture. It must be a church that has an authority transcending any earthly authority. And it must be a church that is consciously a world community. One of the reasons why the state has become a creature of arrogant pretensions, and the reason why the church is on the defensive when it confronts the state, is because the church has failed to gain an adequate conception of its supranational character. Broken up into merely national groups, with no vivid sense of being a universal fellowship, it is unable to give any powerful witness to universal divine sanctions transcending all national boundaries.

So long as the church exists only in fragments, so long as it breathes the air of nationalism, so long as it is unable to function as a world community, so long will it lack the spiritual authority that will enable it to stand against an arbitrary nationalist state. The attainment by the church of its true stature as a Christian world community is a first condition of any ultimate solution of the present tensions between the church and the state.

The Daffodil

WHY is it, in a world of wars,
When I was walking on a hill
One morning, I was ambushed by
An unimportant daffodil?

And ever since, within my heart,
It cries its gold out, like a pool—
This unimportant daffodil,
Preposterously beautiful!

LOUIS GINSBERG.

American Jews Take Stock

By Louis Minsky

AFTER four years of Hitlerism American Jewry is showing signs of emerging from the hysteria which has enveloped it ever since the nazis came to power. One of the chief evidences that this turning point has been reached is the rising reaction against the morbid preoccupation of Jews with the defeatist aspects of Jewish life to the exclusion of its positive side.

The last election was a primary factor in producing the reaction which is setting in. The Jewish press had informed its readers via the news columns that America was full of evil-minded men who were busy hatching plots against the Jews. It placed great stress upon the progress of "Silver Shirt" Pelley's God-inspired campaign to establish a Christian nation and the patriotic endeavors of the shirt and flag groups with fancy letterheads and uncertain followings. Last of all, it uncovered with adequate front page headlines the dastardly plot of a Washington "economic adviser" to stage a pogrom against American Jewry last September, a plot which was first brought to the attention of the nation by the Communist *New Masses*.

Effect of the Election

Well, September came and there was no pogrom, and Jews breathed a bit easier. Then followed the election in November and organized anti-Semitism received its greatest blow in many years. Despite an unparalleled campaign of villification in which anti-Semitic groups brought in the Jewish issue, the American people refused to be taken in. Jews hailed the results as a vindication of American principles of freedom and tolerance and voices were lifted to call a halt to the jittery tendency which was developing among American Jews.

In the meantime, Jews have also begun to view the German situation more calmly. The mood of shock and bitter protest over the barbaric anti-Jewish policy of the nazis has been followed by a feeling that nothing can be done about Hitler. Protests and boycotts have failed to improve the Jewish situation. Moreover, there has been an increasing disposition among Jews to be realistic about the Hitler menace. When the nazis first came to power the majority of Jews were not aware of the deeper implications of the Hitler movement and its terrible threat to Western civilization. An understanding of the real nature of Hitlerism was retarded by the fact that the first act of the nazis upon assuming power was to carry out to the letter the anti-Jewish program which they had been advocating for ten years.

Jews were so stunned that they tended to lay exclusive emphasis upon the Jewish aspects of the German situation. Part of the confusion resulted from the fact that although the nazis carried out at once their promises with reference to the Jews they did not proceed to put into effect the rest of their program. It was not until later that they began reversing not only the details of their party platform but the whole nature of the movement. Thus, although the nazis struggled for power for ten years on a strong anti-capitalist platform they later did a *volte face*, became agents of German economic reaction and proclaimed themselves the saviors of Europe from an imminent bolshevism. Again, the party platform guaranteed support for "positive Christianity," but it was not until later that the anti-Christian nature of the movement began to manifest itself.

New Light on Hitler

But informed Jews have now come to the conclusion that the nazi movement is not simply a menace to the Jews but a danger to Western liberal civilization. And because of this realization they are becoming more and more convinced that there can be no piecemeal solution to the nazi problem, that the only hope for a change lies in the overthrow of the whole nazi machine, a possibility which is very remote at this time.

In addition to this, the Jewish question in Germany and in Europe generally has become subordinated in Jewish thinking to the larger issue of the maintenance of peace. A growing conviction has also made itself felt that the solution of the Jewish problem is bound up with questions of economic justice, international good will and peace. The alleviation of the miserable plight of Poland's three and a half million Jews, for example, is seen to be inseparably tied to the betterment of the lot of the landless and starving peasants and the improvement of Poland's economic situation in general. The causes of the economic and social unrest which produces fascism and anti-Semitism in European countries must be removed. There can be little hope for an amelioration of the plight of the Jews until all threat of war is eliminated and something more in the nature of amity among the nations is established, leading to an interplay of economic forces for the good of each. In a word, the European situation must be stabilized before any far-reaching solution of the Jewish question can be hoped for. The thoughtful Jew sees that anti-Semitism is a price which civilization has to pay for progress, that it is one of the elements in the world struggle between justice and injustice which cannot be separated from the wider aspects of the struggle.

Unhealthy Tendencies Within Jewry

These considerations have served to overcome the hysterical attitude of American Jewry. But, equally important, Jewish leaders have awakened to the fact that during the four years in which they have been giving their undivided attention to Hitlerism and other negative developments certain unhealthy tendencies in the Jewish community have passed almost unnoticed.

For one thing, there is evidence that this relaxation of vigilance on the part of the religious leadership has allowed the impact of that secularism with which religion in general is faced to strike home. One of the most important indications of this fact is the growing disposition of Jews to give vent to their social impulses through secular channels which take them further and further out of the realm of the synagogue, a tendency which has been indirectly encouraged by rabbis themselves who have come

more and more to think of social action in secular terms. This whole development has been intensified by the growing awareness of the relationship between anti-Semitism and economic injustice.

As soon as this relationship was realized rabbis began preaching upon the importance of the Jew striving for social justice, without at the same time providing the machinery or pointing the direction for the Jew to work for social justice along religious lines. In consequence, the Jew saw no other opening than to work through the various secular movements. This failure to provide a synagogue social movement at a time when the social consciousness of the Jew was at its highest point has also had another harmful effect. It has to some extent kept idealistic Jewish youth out of the synagogue and caused it to look to secular agencies for expression of its urge to create a new social order.

Zionism

Another sign of this failure to be on guard against unhealthy internal developments has been the lack of introspection with reference to the Zionist movement. The concern of Jewish leaders with anti-Semitism has coincided with an intensification of support for Zionism. This has resulted from two factors. The first is the refuge which Palestine has afforded thousands of German Jewish fugitives. The second is the spread of the belief that the German situation is proof positive that assimilation is an unworkable solution for the Jewish problem. Zionists have not been slow to capitalize upon the German situation for propaganda purposes. They have emphasized that of all Jewish groups the German-Jewish group was the most assimilated, that this policy of assimilation eventually proved a boomerang and that, ergo, assimilation as a Jewish policy has proved itself a failure. This argument has had a potent appeal to a Jewry which has developed a pardonable hysteria as it has seen an unparalleled onslaught against itself, and has failed to note at the same time that Polish Jewry, which is the most unassimilated body of Jews in any country, is being persecuted to an equal, if not larger, degree than German Jewry.

In consequence, the Zionist movement has never been as popular as it is today. Its supporters even include Reform rabbis in increasing numbers, although until a few years ago the Reform rabbinate was anti-Zionist. But this growing support of the Zionist movement has in it some of the elements of a stampede. A stampede may lead to a perfectly desirable goal, but in the process of getting there may do some harm. The Zionist movement, in the opinion of many thoughtful Jews, has disregarded the question as to whether the proper methods are being used to get to the ultimate destination.

For one thing, the Zionist movement is assuming more and more the coloring of a secular nationalistic movement with a political and economic emphasis. Some critics charge that the official Zionist movement is an atheistic movement, although not in an aggressive sense, and in proof of this charge they point to the lack of religion among the youth in the colonies. Orthodox Jewish religious leaders of the world have long protested bitterly against the secularism of the official Zionist policy and its lack of concern with Judaism as a religion. This has resulted in periodical clashes between Orthodox leaders and secular Zionists in Palestine itself. Reform and Conservative leaders have been inclined to overlook the religious question in view of the social progress which has been made. They have been uncritical of the religious deficiencies of Zionism because Palestine has a wonderful labor organization and because the *Chalutzim* are building ideal cooperative communities. This is a social or humanistic concept of religion, but it is not the Judaism of the Reform, Conservative or Orthodox groups.

Irreligion in Palestine

The secularism of the Zionist movement, however, may not be the principal cause of the irreligion of Palestine's Jewish youth. The reason may be that the *Chalutzim* are offered a choice between no religion and an ultra-eastern European Orthodoxy. In this case, Palestine may offer a fertile field for Reform or Conservative Judaism, which might have a considerably more powerful appeal to the youth than the Mizrachi or Agudath Israel type of extreme Orthodoxy. The large number of German refugees in Palestine might furnish the nucleus for a Reform movement in the Holy Land, while Conservative Judaism, which is a liberalized form of Orthodoxy, would probably prove more directly appealing to the young people.

Here again is where Jewry's religious leadership, in its preoccupation with anti-Semitism, has failed to give its attention to a vital internal need. The fact that there are more cinemas than synagogues in the all-Jewish city of Tel-Aviv should give the rabbinate reason to consider whether its support of the official Zionist movement is the right kind of support or whether it is going far enough. Charged with secularism, Zionist leaders might reply that religion is not the province of the Zionist movement but the special concern of the rabbis in the Zionist movement. If such a reply were made it would constitute a serious challenge to Jewish religious leaders, especially to Reform and Conservative rabbis who furnish the chief religious support of the general Zionist movement, since the Orthodox religious Jews have a Zionist organization of their own.

Signs of Awakening

These important problems have been neglected, as I have said, during these past four years. But there are signs of an awakening to their urgency. First of all, there is a reaction against the secularist tendency I have described. This was sharply brought out at the recent annual convention of the Union of American Hebrew Congregations, the federation of Reform congregations. The convention was marked by some stinging attacks against modernism, a significant indication when it is remembered that Reform Judaism came into being a half century ago as a modernist movement, a reaction against Orthodox Judaism. But more important still, a significant resolution was referred to a special committee, which placed this Reform body on record as favoring a more extensive use of traditional Orthodox symbols, ceremonies and customs in the synagogue. While some Reform leaders are inclined to minimize this step it does crystalize the growing reaction against the rationalism of Reform Judaism and brings to sharper focus a swing toward Orthodox piety and mysticism which has been proceeding for the past decade.

XUM

There were also demands at this convention that the synagogue return to a purely religious function and give up concerning itself with a variety of other Jewish problems, that it stop trying to solve the problem of anti-Semitism and leave this question to agencies outside of the synagogue. Thus we have the reaction against what Dr. Mordecai M. Kaplan recently described as the tendency for Jewish life to become chiefly a consideration of how to deal with the widespread psychosis of anti-Semitism and how to help its victims.

Jewish leadership is beginning to become aroused to the fact that it must overcome this condition and launch a program of activities which will stop making Jews feel sorry for themselves.

Right on the Nose

By Charles S. Kendall

"RIGHT on the nose! That's where you place 'em!" "Yeah, but which nose? I put mine on Longfellow and Uppercrust came in first. Longfellow was eighth—there wasn't any ninth! That means I'm set half a grand! If I don't hit big money one of these days, my name is——" (and the gentleman with the worried look did *not* say "mud").

Out here in California, we are just wild about horses! Not all of us, of course, but we are apparently an insignificant minority. The Santa Anita races are on! Everyone and his little brother is watching the papers, listening to the radio, garnishing the bookies—and swinging out to Santa Anita on Sunday. Yesterday as I walked through our community—a pleasant residential section—I was never out of earshot of the Santa Anita races via radio. If "Dynamite, first $4.40, $2.20 to place, $1.75 to show" didn't reach me from a house, it did from a car radio.

Race-Crazed Communities

As a boy wrapped carrots for me in the market, he worked with great care lest the paper rattle and he should miss some of the race. The newsboys gathered around the radio store while motorists "beeped" in vain for a paper.

I had a wedding at four o'clock yesterday afternoon. It was with no little reluctance that the bride's parents turned off the radio which bore the news of their horses. As soon as the ceremony was over, I took my leave. Before I reached the front walk, Santa Anita was coming in along with the congratulatory kisses of the friends.

This deluge of gambling—betting with the bookies—pools among the clerks in the drug stores and the markets—is not confined to the so-called sporting class. The superintendent of one of my church school departments called to tell me she could not attend an afternoon board meeting as she was going out to Santa Anita to try to recoup her losses! Apparently she was not conscious that there was any question about the propriety of what she was going to do. As I see so many otherwise straight-thinking people turning to the turf for glamour, glory and riches, I wonder whether the time is coming when the stigma of being out of step with everybody but myself will make me feel that I must rethink the church's traditional position on this question.

The police and the "bookies" (places where you can place bets—illegal in California) will testify that I have been zealous in trying to close up these bootleg gambling joints in our neighborhood. One place had to be closed fourteen times before it stayed closed. Another place had three addresses. When it was closed at one address, it immediately shifted to another, and if that place was raided, it had a third alternative. Finally we had all three places raided at once. Another place raided itself when it heard the police were coming, so that when the police arrived everything was topsy-turvy. (However, it should be said that they were careful to break nothing. The place was open for business exactly forty-five minutes after the police had left.)

Business Men Speak

Have we been trying to kill something the people want? Undoubtedly! But what people?

Number 1. A "super-market"—one of those huge vegetable, grocery, meat and liquor places occupying almost a whole block. It employs sixty men and women as clerks. I asked the manager, a Jewish businessman, his attitude on having bookies in the community. He told me in no uncertain words that he made it a practice to "fire" any employee he found placing a bet. "They make a bet this week and win. Next week they lose. They lose again—they always lose—and the third week the cash register is short. They will steal shoes from their own mother to get money to bet!"

Number 2. The owner and manager of a large hardware store near our corner said: "Santa Anita is ruining the community's business. The week before Christmas, one 'bookie' took thirty thousand dollars off this corner. People who had already placed orders for merchandise came in and canceled, saying they had lost too heavily on the races. If I ever get a chance, I'll vote to put it out of the state!"

Number 3. The captain of the community fire department: "What do I think of the betting craze? Listen; I'll tell you a true story. One of our firemen—a man with twelve years of service to his credit—began to play the horses. That was last year. When he got his bonus check from the government—he was a war vet—it took the entime amount to square his gambling debts. Do you think he had learned his lesson? Not by a h--l of a lot! He kept at it. The other day his wife phoned, asking if he was at the station. He wasn't. We thought he was at home, sick. We started out to hunt for him. The switchboard man called, 'Captain, long-distance collect for you!' It was this fireman, down in San Diego, broke. He said, 'Cap, I've sunk a thousand bucks on the ponies! I owe three of the

boys on the force one hundred each. I borrowed it to save my house—but I bet it because I thought I had a sure thing. Can I have my job back if I come back?' I told him to come on back and we'd talk it over. He came back; promised to go straight; and I let him go back to work. I'll be blankety blanked if he didn't borrow from another fireman and sink that! I called him hard for that and he didn't show up the next day. Hasn't since. His wife and three kids are on relief. Santa Anita did that for him."

Number 4. A radio shop owner. "Sure, there's always a crowd jammed in front of my store when the races are going. They pack in so thick that no one can get in to buy anything. My sales have fallen off fifty per cent and I have had to take back fifteen radios because they couldn't keep up the payments. They said, 'Races'!"

'If I Win . . .'

Number 5. Clerk in a meat shop. "How are the horses treating me today? Lousy! I won sixty dollars day before yesterday, but I lost that three times over yesterday and today. If I win today, I'm going to donate the meat for the next church dinner."

"I'll settle for two dollars cash in preference, Amos," I said.

"Oh no, I need every cent today because I've got a sure thing. I dreamed about horses last night and saw a big black one jump the fence and take a hedge—and, you'll call me a liar, Doc, but Steeplechase is running today! How's that for a hunch?"

"How much did you lose last year? If you had the money you have lost on the races, you could own this place." I wanted his answer.

"I don't want to think about last year. I'll tell you this much—I won over four hundred dollars and I'm still more than a thousand bucks in the hole. As for owning this place, why I could get married if I ever struck it lucky. I'm forty-one and I've been playing the horses for fifteen years. I can't quit now. One of these days you'll read in the papers where Amos won one hundred thousand dollars. Then I'll build a new church for you. Yes, and get married too. No meat market then for me!"

Police and Protection

Number 6. City of Los Angeles police officer. "I'll tell you why you can't close the bookies. They pay plenty for protection! Every time you reported those bookies out in your neighborhood, the raiding police found ways of tipping them off before the raid. Once they stopped in at the coffee shop across the street and one said to the other rather loudly, 'As soon as we finish with this coffee, we'll shake down that bookie across the street.' The coffee shop proprietor immediately telephoned the bookie—the bookie cleared itself of customers, proprietor and cash. When the police finally went over, the place was deserted and locked. How do I know? Because I was off duty and eating at the same coffee counter. Furthermore, when Van de Kamp's bakery a block away was held up, the gunman ran down the alley into that same bookie and when the police arrived, no one had seen anyone come in! That's the kind of tie-in they have!"

Number 7. Investigator for the Parent-Teachers Association of the community school. "We are having increasing demands for food and clothing. Upon investigation we have found that the mothers of the schoolchildren are spending time and money in the book-shops, betting their food and clothing money on the horses. Some of these mothers are trying to win extra money to cover up losses in bridge; others have bet rent money, and now keep on betting to try to recover before their husbands discover. It is a disease and the only way to cure it is to make it impossible for people to get to the betting places. It would not help at all to license and regulate these bookies. That would merely facilitate the placing of bets, and the disease would grow. Some of the situations are positively pitiful. You would think mothers would have more sense—at least care enough for their children so that we do not have to feed them in school." (Remember, this is not a poverty-stricken community.)

Number 8. President of the Pico Boulevard chamber of commerce. "From no point of view do these bookies justify their existence. The majority of the business houses notice a falling off in business, a tardiness in paying accounts, and a dishonesty in settling for purchased goods. This continues until after the racing season is over. As a real estate man, I do not rent to bookies. They tempt one with offers to pay as much as ten times the ordinary rent. However, they make poor neighbors and one loses good stable tenants by letting them in."

Big Money for the Preacher

A swarthy gentleman approached me as I was entering my church office—I knew him to be connected with a dry cleaning establishment—and said: "Say Reverend, (who started that, anyhow?) the boys wanted to know if you couldn't use a nice contribution every week for the church, or for yourself. You see, it costs them a lot of money to open up after the police shut them down. The telephone company charges a hundred smackers for a direct line to the track. Add on the difficulty of letting the customers know where the new place is, and it adds up high. These fellows are just trying to earn a living, same as you and I. They have families to support. What do you say?"

"I have nothing against the operators personally—I don't know more than one or two of them—but there will be no bookies in the neighborhood if some of us can keep them out. The chamber of commerce feels just as strongly as I do, but for business reasons. It's just like a football game, so far as I am concerned—if the bookie elects to carry the ball into opposition territory, the bookie will be tackled and thrown for a loss!"

A week later another man, a small restauranteur, approached me. We had always been friendly. "Say, Doc, you sure are making it hard for a nephew of mine. He came out here, couldn't get work, and finally got in over at this bookie. We hear that you are the one who is closing them up. Can't you lay off? It makes it hard on the kid, and the wife and I would appreciate him bringing in something for his board and keep."

"Sorry," and I suggested that I might be able to find him some other employment. Evidently, from his uncle's attitude, that was *not* what he wanted.

Two days later, as I was eating at a drug store lunch counter, one of the men sat beside me and said: "You'll have fifty dollars a week to do with as you please if you'll

quit bothering the respectable people in the neighborhood who want to bet on the horses. If you are bound to close these places up, why don't you close them all? It isn't fair to pick on the ones around the Pico-Robertson corner. There is one down by Fairfax Boulevard, another just east of LaCienega, and another on Robertson in Beverly Hills. Why not get them too? You see, you aren't fair!"

"Give me the addresses of these and any others you know. We'll treat them all alike."

I didn't get the addresses.

Some of us must be blind. We cannot see any solution other than the old one of prohibiting any form of open betting! The pari-mutuel system at Santa Anita encourages rather than discourages betting. There are always smelly scandals swirling around the track—scandals of doped horses; of bribed jockeys; of crooked switching of horses; of manipulation of bets. The millions made by Santa Anita somehow finance protective lobbies in all branches of legislation. The newspapers seem to have a blind spot on the evils. Perhaps some of the millions get into the newspaper business.

Gambling—the Home-Wrecker

Gambling may be a simple form of recreation, but the cases of gambling I find have all the symptoms of a malignant disease that is eating away character, moral fiber and integrity. In families where gambling has gained its hold I find no happiness; only anxiety and worry. I find fathers yelling at wives, and wives scolding and fussing with the children, and children fighting among themselves. Yet these were all happy homes before the racing season opened.

Every enduring institution of our civilization is built upon the theory that a certain amount of labor, initiative and ability will bring a certain reward of accomplishment, provided that honesty and integrity are ingredients. Our public schools, our churches—all try to teach that a person must *be* something to have something. Gambling, however, yells "lie" at all this. If a man holds a winning number—whether he be bad, good, tall, short, moron, nit-wit, criminal, or saint—he wins the prize. He succeeds!

Then why be a sucker? Why eke out an existence on $15 or $20 or $100 a week when you may be the winner of one hundred thousand dollars? If you play long enough, you are bound to win! Read the papers! See where a washer-woman won $75,000 in an Irish Sweepstakes! See where a newsboy got $45,000 on an English race! Easy money! Play your hunches! Some day your five dollars will bring back a fortune "right on the nose!"

Once a person accepts this philosophy, then honesty, indeed all morality, is in jeopardy. The end justifies the means. If one loses, then nothing matters. Better drown your worries in a good drunk. At least you can forget your troubles for awhile when you are tight.

Eight years ago, while working on the *Boston Sunday Post,* I was assigned the task of hunting up the winners of grand sweepstakes prizes—the people who had made the big money. I found eight or nine. They had all won over fifty thousand dollars. Not one had any money left! Not one was happy! Not one had escaped the bitterness of some tragedy that had stalked across his path *after* he had won the grand prize.

The president of a large corporation snorted, regarding this: "I wouldn't care what happened to the damned fools if we didn't have to live with them and support their families."

Granted he has a point, the fact still remains that we still have a moral and religious responsibility to those whose personalities, whose souls are in danger. America is just seeing the beginning of this racing craze. There is only one way to stop it, and that is to smash it with law "right on the nose."

BOOKS

Justice, Very Tardy

CLAUDE KITCHIN AND THE WILSON WAR POLICIES. *By Alex Mathews Arnett. Little, Brown and Company, $3.00.*

"IF I HAD but one word with which to describe you," a congressional colleague wrote Claude Kitchin in May 1918, "I should describe you with the word Courage." Yet some who read today that deserved tribute will ask, "Who was Kitchin?" So brief are memories that it is doubtful whether any considerable number of Americans now remember that there was unremitting opposition in Congress to many of the policies by which this nation was carried into the World War, and that when the irrevocable vote for the war resolution was taken fifty members of the House, led by the majority leader, voted "no." Kitchin was that leader, and the part which he played in those hysterical days should never have been allowed to be forgotten. Professor Arnett's book will help to bring Kitchin the recognition he long has deserved.

Of Claude Kitchin it can be said that although he was in Congress for twenty-three years, during most of that time in posts of importance, his real career was telescoped into the four years which began with the debate over American neutrality in 1915 and ended with the enactment of the war profits tax bill in 1918. He had been an enthusiastic Woodrow Wilson man, taking a Wilson delegation from North Carolina to the Democratic convention of 1912. But he became convinced that Wilson's neutrality policy was, almost from the start of the war, no neutrality at all. "Early in the war he would have used the diplomatic weapons afforded by the strength of our position in insistent, but not bellicose, efforts to force the belligerents to mollify the severity of their blockade policies," says Dr. Arnett. "A threatened embargo on munitions, he believed, would have brought Great Britain to terms. In that case Germany would have been more amenable to reason in the matter of submarine warfare. Above all, he would have been equally firm with both sides, but would have threatened neither with war."

Starting from there, it is not hard to understand today why Kitchin, despite his obligations as Democratic leader of the House, should have moved by progressive stages to oppose the preparedness drive, to work for a resolution that would have kept Americans off the armed merchantmen of belligerents, and finally to vote against the President's request for a declaration of war. Perhaps that sentence should be amended to read that "it is not hard to understand" if it is always kept in mind that this North Carolina congressman was a man of

unimpaired moral courage, to whom conscience came first and party second, and the howl of the pack nowhere at all. By February 1916 Kitchin had become convinced, as he put it in a letter to a friend, that "the President is anxious for war with Germany—his sympathies are so strong with the Allies. . . . It seems to me a crime against civilization and humanity for this Christian nation to plunge into the war and make a slaughter-house of the whole world."

One of the historical debates which has persisted has dealt with the question whether, at a "sunrise conference" in April 1916, Champ Clark, Congressman Flood and Kitchin dissuaded President Wilson from asking Congress for a war declaration over the sinking of the *Sussex*. The question will never be finally answered, but Dr. Arnett thinks that the weight of probability favors the affirmative. His sustaining evidence is impressive. But there can be no debate about the part which Kitchin played in trying to keep Americans out of the submarine zone, or in opposing the war resolution. For this, the vituperation heaped upon him knew no bounds. But, strangely enough, his vote against going into the war roused no more savage press attacks than his subsequent attempts to write a war tax bill which would provide a maximum of war revenue by taxation rather than by borrowing. And even that did not provoke the frenzy which came when, as one measure for providing war finances, he induced Congress to increase postal rates on second class matter. Even that portion of the religious press which had been willing to regard him as a well-meaning, if misguided, idealist gave him up as a bad job after he had done that!

Partisans of the Wilson war policies will not like this book, for Professor Arnett evidently thinks no more of those policies than Kitchin did. But there is another reflection which the book makes inevitable which needs to be pondered whatever may be one's verdict on the justification for America's entry into the war. Claude Kitchin was clearly a first-rate congressman. He may not have been a towering figure, but he was a public servant with far greater qualities than most of those who served with him. The record of legislation which he supported and opposed is cause for pride; his financial policies are easy to defend; his speeches move on a high level; his moral strength is impressive. Yet the man was lied about, in the press and in partisan speeches, and his acts in those emotion-charged years so distorted and caricatured that at last even many liberals came to belittle him as a string-tie hick congressman unfit to hold his post. Justice is coming to him now, as it is coming to the war records of William Jennings Bryan and the elder LaFollette. But it is coming long after he is in his grave. Must that always be the fate of the man who, in hours of national crisis, dares to defy the mob?

PAUL HUTCHINSON.

Books in Brief

THE COLONIAL PERIOD OF AMERICAN HISTORY. *The Settlements, Vol. II. By Charles M. Andrews. Yale University Press, $4.00.*

Professor Andrews is well on the way toward producing a work which will be almost indispensable to students of colonial America. The first volume, which told of the planting of the Massachusetts and Virginia colonies, received the 1935 Pulitzer prize in history, and competent critics acclaimed the justice of the award. This second volume deals with Rhode Island, Connecticut, Maryland and Barbados. The latter two afford illustrations of the exigencies and difficulties of proprietary colonies. In his treatment of the controversial questions involved in the early histories of Rhode Island and Maryland, Professor Andrews exhibits both the wealth and solidity of his scholarship and his freedom from the prejudices which have warped some otherwise meritorious discussions of these themes. The volumes which will bring this notable work to completion are eagerly awaited.

DAMIEN THE LEPER. *By John Farrow. Sheed & Ward, $2.50.*

Father Damien, apostle to the lepers in the Hawaiian Islands, was one of the noblest characters of modern Christianity and modern missions. His story deserves to be told and retold. Mr. Farrow tells it well, not in the style of supersanctified hagiography, but as the story of a man who, with some limitations and characteristics that made him not always easy to get along with, became one of the finest examples of a man wholly devoted to a sacrificial task in the name of Christ and sealing his devotion with his death. For Father Damien, after ministering to the bodies and souls of lepers, died of leprosy. Robert Louis Stevenson's hot defense of him against a critic has become a familiar classic. His judgment of the quality of Father Damien's character and work still stands. Mr. Farrow's Life gives it documentation and detail.

Books Received

A Venture of Faith, A Description of the World Congress of Faith, London, 1936. By Sir Francis Younghusband. Dutton, $3.00. (To be reviewed.)

The Cross of Christ. By George P. Pierson. American Tract Society, $1.50.

The Christian Evangel. By John McNicol. American Tract Society, $1.50.

Positive Christianity in the Third Reich. By D. Cajus Fabricius. Hermann Püschel, Dresden. (See editorial on page 672.)

Collected Poems. By Florence Converse. Dutton, $2.50. These were well worth collecting from the *Atlantic Monthly* and other magazines where they were first published. Much of the material is drawn from history and foreign scenes, but the spiritual substance is an acute awareness of present social stresses and of the pathos and beauty of life.

The Gospel of Mark (Moffatt New Testament Commentary). By Harvie Branscomb. Harpers, $3.50. (To be reviewed.)

American Education: Addresses and Articles. By James Rowland Angell. Yale University Press, $3.00. (To be reviewed.)

The English Co-operatives. By Sydney R. Elliott. Yale University Press, $3.00. (To be reviewed.)

Alcohol Talks to Youth. By Howard E. Hamlin. Revised edition. School and College Service, Station B, Columbus, O. A brief scientific discussion of the effects of alcohol, by a professor of physiology. It contains no hysterics or exaggerations, but plenty of cold and convincing facts.

Psalms of the Modern Life. By Walter Taylor Field. Christopher Pub. House, $1.25. A little book of large thoughts about the ultimate and abiding values of life.

Big Top Rhythms, A Study in Life and Art. By Irving K. Pond. Willett, Clark & Co., $2.00. (To be reviewed.)

A Fresh Approach to the Psalms. By W. O. E. Oesterley. Scribners, $2.50. (To be reviewed.)

The Eternal Word in the Modern World. By Burton Scott Easton and Howard Chandler Robbins. Scribners, $2.50. (To be reviewed.)

The Parables of the Gospels. By Hugh Martin. Abingdon, $2.00. (To be reviewed.)

What Is This Moslem World? By Charles R. Watson. Friendship Press, $1.00. An aviator's-eye view of the Moslem world, an expert's survey of its life, culture and recent revolutionary movements, a study of the contacts between Islam and Christianity, and a discussion of the problem of Christian missions—a problem of almost unique difficulty but, in the opinion of the authors, not insoluble.

The Young Moslem Looks at Life. By Murray T. Titus. Friendship Press, $1.00. After more that twenty-five years of missionary work in Moslem lands, the author is equipped to tell how the youth of those lands face the modern world, and how their needs and attitudes are a challenge to Christianity.

Co-operation, Its Essence and Background. By Fletcher Durell.

Bruce Humphries, $1.00. The author endeavors to state a philosophy of cooperation, to develop the outlines of a science for its practice, and to show that its principles apply also to esthetics.

Guatemala. By Erna Fergusson. Alfred A. Knopf, $3.00. (To be reviewed.)

Church Music in History and Practice. By Winfred Douglas. Scribners, $3.00. (To be reviewed.)

The Biology of Human Conflict, An Anatomy of Behavior, Individual and Social. By Trigant Burrow. Macmillan, $3.50. (To be reviewed.)

The Nature of Human Nature, and other Essays in Social Psychology. By Ellsworth Faris. McGraw-Hill, $3.50. (To be reviewed.)

The Talladega Manual of Vocational Guidance. By George W. Crawford. Talladega College, Talladega, Ala., $1.00. A body of classified information in regard to the several callings and professions, the opportunities presented by each, and the schools giving training for them, prepared as a manual "for actual use in a Negro liberal arts college . . . by appointed counselors to students."

The Holy Bible Containing the Old and New Testaments. The Cambridge Bible. Macmillan, $4.50. (Other styles and bindings at other prices.) A beautiful edition of the Authorized Version, with an unusually readable page, free from misleading italics, and unique among small Bibles in containing the valuable preface, "The Translators to the Reader."

Politics from Inside, An Epistolary Chronicle, 1906-1914. By Sir Austen Chamberlain. Yale University Press, $5.00. (To be reviewed.)

CORRESPONDENCE

Southern Methodist Women and Unification

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of April 21 there is an editorial with the heading, "Southern Methodist Women Ask Searching Questions." The statements in this editorial are not borne out by the facts in the case. Your statement as to what the Woman's Missionary Council said was never even before the Woman's Missionary Council. The accompanying letter from Mrs. J. W. Perry, the president of the Woman's Missionary Council, will give the facts in the case:

"My dear Bishop Moore: In reply to your inquiry about certain statements that have been made through the press relative to action purported to have been taken by the Woman's Missionary Council at its annual meeting held in Columbia, S. C., March 11-15, I am glad to give you the following facts:

"The executive committee of the council has been making a restudy of its entire organization for the purpose of evaluating its efficiency in meeting present world conditions. The study has been carried on through small subcommittees who from time to time report to the full executive committee.

"As you know, we have a committee on interracial cooperation. This committee was asked to include in its study a digest of the place of the Negro in the plan of unification. The committee began the study and made a preliminary report to the executive committee of the council in November, 1936. The report of their study was discussed, not adopted, and the committee was instructed to continue the study and prepare a paper to be presented to the council in annual session last March. The paper was read on the day we paid honor to Bishop Capers whose body reposes under the pulpit of the church where we met. I am handing you herewith a copy of that paper. It was placed on record but not adopted, since it required no action by the body.

"In some unauthorized way, excerpts from the preliminary paper presented to the executive committee in November found their way into the press. That paper was never adopted by the executive committee, nor was it ever read to the council.

"The Woman's Missionary Council has taken no action relative to any phase of the plan of unification and will certainly not do so until action is taken by our church.

"So far as I know, the women composing the council are eagerly looking forward to the consummation of a united Methodist church. It is to be deeply regretted that fragments of a preliminary statement of a committee should have been so used as to make the impression that the Woman's Missionary Council held an unfavorable attitude toward the plan of unification.

"Assuring you of my earnest desire that our Methodist churches may become one in no far distant day.

"Clara T. Perry"

The Woman's Missionary Council is a promotional organization for the work of women in missions. The administrative part of the women's work is carried on by secretaries in the Board of Missions. These secretaries are women but they are elected by the general church. I am the president of the Board of Missions. I am also the chairman of the commission on Methodist union of the Methodist Episcopal Church, South.

Dallas, Texas. JOHN M. MOORE.

[The Christian Century is glad to print this letter of correction from Bishop Moore. The quotation used in our editorial was taken from a report in the *Information Service* published by the Federal Council of Churches. The issue of this publication for May 15 gives a full explanation of the cause for the original mistake.—THE EDITORS.]

The Question Box

To your discussion of the Logos doctrine in the Question Box of April 21, and the implied absence of inherited sin in the virgin birth of Jesus, you might have added that if there was any inherited depravity it could come as truly from the female as from the male parent, or even through that line for several generations back. P. S. B., Leonardsville, N. Y.

IT was that aspect of the matter, and the difficulty involved in the possibility that Jesus might have inherited from his mother the taint of original sin, which concerned the theologians of the Roman Catholic Church during the Middle Ages, and led to the decision at the Council of Trent that all controversy on the subject should henceforth be forbidden until there should be a definite pronouncement from the pope. The subject was finally clarified, so far as the Roman church is concerned, by the proclamation by Pius IX in 1854 of the doctrine of the immaculate conception of the Virgin Mary. This pronouncement affirmed that in order to become the mother of our Lord she was born free from the taint of inherited sin. Of the two forms of evil therefore in which the mother of Jesus might have been involved, the inherited evil of human nature in virtue of Adam's transgression, and the blemish of personal sinfulness, the first was cleared away by the ecclesiastical verdict; of the second no account was taken, in consequence of the generally accepted view of the perfect life of Mary.

As remarked in the comment to which reference is made by the questioner, the sinlessness of Jesus was not due to his origin, whether that be regarded as natural or extra-normal. It was the result of his deliberate choice of the highest alternatives, and his resolute purpose to achieve the perfect life. A virgin birth would not have assured him a sinless character. Of a number of men concerning whom tradition has asserted virgin birth no claim is made that they were immaculate in character. Moreover the once accepted doctrine of original sin, an inheritance from a human "fall" in the distant past, finds little acceptance with the mind of today. Sin is not transmitted by physical inheritance. Tendencies, weaknesses, the persistence of subhuman and savage habits there may well be. They are evident in many strata of common life, and are a hangover from an animal or barbarous past, or the result of contact with unsocial environments. But there is no basis for the doctrine of original and inherited sin. Therefore the dogma of the immaculate conception of Mary is an unnecessary and unscientific postulate of churchly exigency. It has proved of value as a rallying phrase to secure the adherence and loyalty of members of one segment of the Christian church. But to that limited area it belongs. H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Crowning Held Religious Rite

English Press Contrasts Public Attitude Toward Coronation Sacrament With That in Time of George IV

(Correspondence from England)

LONDON, May 4.—The sounds of carpenters hammering at the stands from which the procession may be seen on May 12 are dying away. The seats, I believe, are not all sold. There has been a reaction against the high prices set upon them, and before the eleventh hour the charges may be lowered. I believe that the press has never dealt with a great ceremony more admirably. It is impossible even to refer to all that has been written, but I must mention the series of articles by Dr. Ernest Barker, the Dean of St. Paul's and others in the *Spectator*. They have made last week's number a fine treatise upon the coronation in English history and thought.

The coronation is regarded as a milestone, the fourth to be set up in the last hundred years. These "coronation milestones" are worthy of careful and comparative study. The dean points out justly how today people may believe in religion or deny it, but they agree that it *does* matter. Ours is an intellectually honest generation. "When George IV received the sacrament, no one was shocked. He was a rake, but it was the custom; it was even the law." It is encouraging to note "that everyone takes the religious aspect of the coronation seriously."

* * *

Succeeds Dr. J. D. Jones
At Bournemouth

The successor to Dr. J. D. Jones at Bournemouth is to be my friend, Dr. John Short. He has had two rare distinctions. In Hampstead he was invited to succeed Dr. R. F. Horton, and now after some years of service in that famous church, he is invited to take the pulpit of Dr. J. D. Jones, the acknowledged leader of the Congregationalists who has made Richmond Hill Church not only a place to which thousands have come to receive inspiration and comfort, but a center of far-reaching service throughout the whole country. Dr. Short enters into another great inheritance, but his friends have no fear but that he will show himself once more "meet for this inheritance."

* * *

Quakers Meet
At Bristol

The Society of Friends are holding their annual meeting at Bristol this year—an innovation. Bristol has many historic associations for their people. The Swarthmore lecture will be given by Miss Caroline Graveson, her theme being "Religion and Culture."

* * *

To Discuss Church And Education

At the Congregational Assembly this week Dr. Price of Bradford, the chairman, is to discuss the colleges in their relation to the churches. It is right that this subject of pressing importance should be taken by one who is himself the distinguished head of a great college. Twice in successive years the union has selected a *pastor pastorum* for its chairman.

* * *

London Without Buses

Yesterday the London streets were gay with bunting, but the familiar red buses were not running, and we walked. The busmen came out on strike at midnight on Friday. There is a curious absence of anger in the dispute, so far. The men have put their case; the London Transport Board has made its answer. Now a small board of inquiry is hearing the advocates of both sides. The inquiry can scarcely end before Thursday. In any case, there will be a stoppage of a week; the board has no powers to settle the dispute, only to report upon the facts.

The public meanwhile are partly bewildered and a little irritated, but in the main stoical and good-tempered.

There is a widespread agreement that the health of the men is endangered by the conditions under which they work. Most of us have marveled at their presence of mind and endurance; they are not badly paid by all the standards of modern industry, but they are said to show marked symptoms of ill-health. There is also a certain sympathy for the London Transport Board. It works under conditions which are laid down by law. The chairman, who is known to be a considerate and generous man, declares that the men's claim to have their dinner half-hour taken from their employers' time, and not as it is today from their own, would mean a financial loss which the concern could not stand.

* * *

And So Forth

The report on the voluntary hospitals of this country makes many practical suggestions, among them the need for cooperation between these institutions to make their resources more available.

Oxford has added to its heads of colleges Sir William Beveridge, who returns to University College as its master. He has held many offices, among them the directorship of the London School of Economics. It is not long since the most famous of our schoolmasters, Dr. Norwood, became head of another college, St. John's.

The deadlock continues in India. The Congress committee does not seem favorable to any compromise. Mr. Butler stated strongly in Parliament that the government had no intention of countenancing the use of special powers by the provincial governors.

Only Durham of our universities is to be represented at the commemoration of Göttingen. A witty writer in the *New Statesman*, who signs himself "Sagittarius," has taken up the pen of Canning and added another verse to his lines:

Ach! Groves of learning, fair to view,
with no non-Aryan squatting in,
Where racial fetish reigns in lieu
of arts and science at the U-
-niversity of Göttingen—
-niversity of Göttingen!

EDWARD SHILLITO.

Chicago School Policies Alarm

Spoils Politics Wrecking Teaching System—Baptists Vote Admission to Community Churches

(Correspondence from Chicago)

CHICAGO, May 17.—One of these days I feel certain that I am going to break out with an article under some such title as "Chicago's Schools Go Fascist!" A great many citizens have long been anxious about certain developments in the Chicago public school system but it was not until I recently had an opportunity to hear the superintendent of schools make "a defense" of his regime that I really became excited. Anyone who is in touch with the schools knows how insecure teachers feel, has heard rumors of spy systems, and has been disturbed by stories of autocratic removals of those who will not "go along." The disproportion, as compared with other cities, between the amount of money spent for instructional and non-instructional purposes has long been a scandal. And, of course, it is in the non-instructional expenditures that politics has its best chance to operate. But what is causing the greatest alarm at present is the rapid increase in the number of teachers appointed on "temporary certificates."

Figures compiled by the Citizens Schools Committee show that since 1931 there has been an astonishing development in this regard, and that qualified teachers are pushed aside for these temporarily certificated but frequently unqualified teachers. Says one of the bulletins of this committee: "About ten years ago, it is alleged, the 'machine' rooted deep in organized crime gained control of the government of Chicago. Then began the use of teaching positions in the public schools to pay political debts and to strengthen the political stronghold." Evidently, temporary certification is the simplest way to do this. There is no question that the public schools of Chicago are being gravely menaced by the invasion of spoils politics. The Chicago Church Federation recently appointed a committee on public schools. That committee, it is to be hoped, will soon inform the conscience of Chicago Protestantism with regard to the situation.

* * *

Baptists Make Up Their Minds

The Chicago Baptist Association held its annual meeting last Tuesday and made history. The business sessions were held in the Second Baptist Church and the evening session was a great centennial celebration, with a program of music, speaking and pageantry in Orchestra Hall. The most important event was the adoption of a report presented by a "Committee of Thirteen" containing broad recommendations for future program and policy. Important decisions were made with regard to work in Christian centers, assistance to foreign language churches, cooperative work with Negroes, and English-speaking churches receiving aid. But the matter that required nearly three

hours of debate to settle was a recommendation relating to denominational cooperation with community churches.

The recommendation was such as "would permit such community churches as desire Baptist affiliation to become part of the Chicago Baptist Association" and would "receive such churches into its corporate life" on certain specified conditions. This was strongly opposed by a considerable group both because it will involve the expenditure of Baptist funds to aid such churches and also as a violation of Baptist principles. About ten years ago, it will be remembered by some, the Chicago Baptist Association defeated by a narrow margin a motion which would have excluded from its fellowship open membership churches. The right of such churches to hold membership in the association was then vindicated. Now a much longer step has been taken. The association has adopted a policy which will permit it to aid and give fellowship to new churches where local conditions make it advisable to organize on this plan.

The consideration that turned the scale undoubtedly was that vaster issues than the right or wrong of immersion were in the balance in our city and suburbs. "Why fight about trivialities," asked one brother, "when paganism threatens to engulf us all?"

* * *

Chaplains Convene

The 12th annual convention of the Chaplains' Association of the United States Army brought together about 1600 men of various religious faiths for a three day meeting in the Palmer House last week. I have never seen a finer body of men at any religious gathering. And the manner in which Catholics, Jews and all denominations of Protestants work together is certainly an example to ministers in civilian life. The great number of CCC chaplains present were enthusiastic about their work, and undoubtedly are doing an important service. The first hour at the Sunday Evening Club in Orchestra Hall, a week ago, was given to a demonstration of a regular CCC religious service with 300 of the boys participating.

While there was no discussion on the floor of the proposal to put the chaplaincy on a civilian footing, there was a good deal of it around the lobbies. Dr. Joseph R. Sizoo, of New York, did touch the subject slightly while explaining the function of the Federal Council of Churches' commission on the chaplaincy. He pointed out some of the difficulties, and made a suggestion to those anxious to "dissociate themselves from the war system" that they refuse to pay that proportion of their income tax which goes to maintain the national defense, just as certain conscientious objectors in England have refused to pay "tithes" to support the state church. If they do so, they will undoubtedly have an opportunity to suffer for conscience sake. It is an uncomfortable suggestion.

* * *

And So Forth

The funeral services of Dr. Frederick C. Eiselen, executive secretary of the Board of Education of the Methodist Episcopal Church, were held, May 8, in First Methodist Church, Evanston, with Dr. Ernest Fremont Tittle in charge of the service.

Mr. Wilfred V. Jones sailed for Spain, May 4, to supervise child feeding under the auspices of the American Friends Service Committee.

CHARLES T. HOLMAN.

Leftist Clergy Debate Pacifism

Annual Conference of Fellowship of Socialist Christians Shows Discouragement Over Outlook

(Correspondence from New York)

NEW YORK, May 17.—"Fascism, not communism, is the opposite of Christianity," said Mrs. Donald Grant of the "Christian Left" of England to the conference of the Fellowship of Socialist Christians at Brookwood Labor College on May 9 and 10. Communism, Mrs. Grant maintained to be an ally of Christianity, being in the Christian stream of thought and holding many, though not all, its principles in common with prophetic Christianity. She found the chief antithesis between Christianity and fascism in the fact that fascism limits human community, or fellowship, to persons selected by subpersonal standards such as race and location, while Christian community is satisfied with nothing short of the whole human race.

Mrs. Grant described the "Christian Left" as a small but influential group stemming originally from the student movement, with a point of view close to that of the Fellowship of Socialist Christians. Among its leaders are John MacMurray and Kenneth Ingram. A pacifist through the World War, Mrs. Grant abandoned her absolutist position at the time of the bloody attack on the Vienna Socialists. She thinks any European war that can now occur will of necessity become class war, as has happened in Spain. She finds the relation of pacifism to the social struggle as prominent and difficult an issue among radical religious groups in England as it is here.

* * *

Niebuhr and Fey Debate Pacifist Position

A session was devoted to the pacifist issue in a discussion between Reinhold Niebuhr and Harold Fey. An evening on Spain brought in Dr. Ortiz Gonzales, Dr. J. P. Pi, Samuel Guy Inman and Herman Reissig. Frances Perry led what developed into a testimonial meeting on how Socialist party locals are affected by the impact of Trotzkyites. Discouragement was general over the present state of left politics, having led some to transfer their emphasis to trade union activity. Sherwood Eddy was a welcome but unexpected guest, asking reactions on a project he is developing.

The fellowship adopted a revised declaration of principles, stressing, as did the former declaration, the duty of participation in social change, and leaving membership open to pacifist and nonpacifist alike. Self-discipline has been substituted for the strict code of activity and giving formerly laid upon members. The program is to publish *Radical Religion,* to hold conferences, and to raise money for religious work related to the social struggle. Inquiries concerning membership may be directed to Mrs. Helen Stanley, secretary, 3041 Broadway.

* * *

Methodists Cool to Neutrality

The New York East conference of the Methodist Episcopal Church, presided over by Bishop McConnell, added itself to the overwhelming majority of conferences to support the proposals for a united Methodist Church. Many voices were raised against the proposed segregation of the Negro race. But short of voting down the merger itself the best they could do was to make a protest to be included with the record of ratification. The conference adopted resolutions censuring American failure to participate in the League of Nations, excessive armaments and military training. Sympathy with the republican government in Spain is strong in Methodist social service circles here and tends to cool their enthusiasm for a strict American neutrality policy.

* * *

Episcopalians Against Women on Vestries

Meanwhile the convention of the Protestant Episcopal diocese of New York sidestepped the Supreme Court issue by voting to take no action on three resolutions against the President's proposal. No other social issues were presented, unless Charles C. Burlingham's motion to permit women to serve on vestries could be considered one. That was defeated by a vote of 2 to 1 by the clergy and 3 to 1 by the laymen.

* * *

Eleven Congregations in Union Communion

A Whitsunday unity communion, the direct outcome of the National Preaching Mission, was celebrated by 11 Brooklyn churches, including all the major denominations except the Lutherans and Episcopalians. Five hundred people jammed the Flatlands Reformed Church (founded in 1654).

* * *

Sizoo Sees Church With Back to Wall

Dr. Joseph R. Sizoo, pastor of the Collegiate Reformed Church of St. Nicholas, told 750 missionary-minded women representing 23 different denominations that the church has its back to the wall but faces a glorious opportunity for leadership. Four national missionary organizations sponsored the meeting.

* * *

Canon Sheppard Preaches In New York

"Dick" Sheppard of London, preaching in the Cathedral of St. John the Divine, laid the sad state of the church to its lack of fire. "People don't reject the old church on intellectual grounds today, but they go to new religions which fire their passions." Dr. Sheppard is the outstanding leader in the Anglican Church of the movement for refusal to fight for king or country.

* * *

Nurses Attend Memorials

One kind of uniform is both beautiful and appropriate in massed array in church: it is the nurse's. One thousand young women of this calling attended the annual Florence Nightingale memorial service in St. John the Divine. On the preceding Sunday evening a like number were at Holy Trinity, Brooklyn.

* * *

Church Federation Organ Aids Fight on Social Disease

Metropolitan Church Life, organ of the New York Federation of Churches, is vigorously supporting the city department of health in its campaign of education to combat syphilis.

BRADFORD YOUNG.

Preaching Drive In Twin Cities

Federal Council Mission Attracts Large Audiences — Edgar DeWitt Jones Impresses as Leader of Group

(Correspondence from Minnesota)

VIRGINIA, Minn., May 7.—The Twin Cities Preaching Mission was held April 18 to 21, directed by Dr. Jesse M. Bader, head of the department of evangelism of the Federal Council of Churches. In personnel of speakers, thoroughness of organization, outreach of service to the community, interest on the part of ministers and laymen, and comprehensiveness of the Christian message presented, this mission was of real importance. The opening service brought 5,000 young people together in the city auditorium in Minneapolis while nearly 4,000 people attended the closing service on Wednesday evening in the city auditorium in St. Paul. On each of the two intervening evenings, there were mass meetings in three different downtown churches in Minneapolis and at the city auditorium in St. Paul.

It is impossible to give more than the names of missioners and the subjects of various addresses. It seemed highly appropriate to have the new president of the Federal Council, Dr. Edgar DeWitt Jones of Detroit, as one member of the group. He gave abundant evidence of his geniality, courage, vision, broad understanding and Christian consecration. Morning addresses for ministers, all held at Wesley Methodist Church in Minneapolis, included "The Preacher and His Own Soul," by Oscar F. Blackwelder, pastor of the Lutheran Church of the Redeemer, Washington, D. C.; "The Preacher and His Parish," by Albert W. Beaven, president of the Colgate-Rochester Divinity School, Rochester, N. Y.; "This Great Business of Preaching," by Edgar DeWitt Jones; "Getting and Giving the Christian Message," by Joseph R. Sizoo, pastor of the Collegiate Church of St. Nicholas, New York; "Prophetic Preaching," by Joseph Fort Newton, rector of St. James Episcopal Church, Philadelphia, and "Evangelistic Preaching," by J. Sutherland Bonnell, pastor of Fifth Avenue Presbyterian Church, New York.

* * *

Meetings for Ministers And Women

Afternoon sessions, conducted in both Minneapolis and St. Paul, considered the following subjects: "The Christian Message," by Dr. Beaven and Dr. Sizoo; "Personal Evangelism," by George Irving, of the National Council of the Y.M.C.A.; "Christianity and Social Problems," by E. G. Homrighausen, pastor of Carrollton Avenue Evangelical and Reformed Church, Indianapolis, Harry C. Munro, of the International Council of Religious Education, William E. Sweet, former governor of Colorado, and Bishop William Scarlett, Protestant Episcopal Bishop of Missouri; "Using the Bible," by D. W. Kurtz, president of the Bethany Biblical Seminary of Chicago; "The Christian Family," by Mrs. Grace Sloan Overton, of the National Council of Federated Church Women, Harlan, Ind.

Sessions for women, held each morning in both cities, followed the general theme, "The Responsibility of Women for a Christian World," with Dr. Kurtz, Mrs. Overton, Dr. Munro, Miss Ruth Seabury of Boston, Bishop Scarlett, Governor Sweet, Dr. Jones and Dr. Sizoo as speakers. Other missioners who spoke at various meetings were Ivan Gould, Chicago, of the International Council of Religious Education; Walter H. Traub, pastor of the Kuntz Memorial United Lutheran Church of Omaha, Neb., and Willis J. King, president of the Gammon Seminary of Atlanta, Ga.

* * *

Careful Organization Secret of Success

The directing of such a mission requires real leadership, a great deal of tact, common sense, and a real passion for the evangel of Jesus. All of these Dr. Bader possesses. The local committee, under the leadership of Bishop J. Ralph Magee of the St. Paul area of the Methodist Church, seemed to miss nothing in making the local arrangements. It was my privilege as correspondent for The Christian Century to sit at breakfast on the last morning with the missioners and the members of the local committee. In the intimacy of the smaller group one could catch a bit of the spirit that dominated these men and women, and something of the genius that has guided the activities of 25 similar preaching missions throughout the country during the past year.

At all these breakfast meetings the various missioners make reports of street meetings, mission gatherings, high school and college group meetings, radio addresses, shop talks, service club luncheons and mass meetings. Many of these reports are given with a touch of humor, but all with a revelation of deep seriousness and real passion for an adequate presentation of the gospel of Jesus.

* * *

Mission Reinforces Clerical Zeal

The significance of the mission lay in the impact it made on the life of these cities, the uplift and the outreach of it. These great interdenominational gatherings must surely foster the spirit of cooperation; they make us more tolerant of others' viewpoints and more ready to believe that there are more things that unite us than there are that separate us. The statement made by one man was doubtless the experience of a great many, that it emphasized anew the tremendous possibilities we have in the ministry, in understanding and dealing with men in the way that Christ dealt with them. The closing meeting included a searching and wholesome commitment service which was shared by practically the whole company.

* * *

'Camp Farthest Out' Announces Program

The "Camp Farthest Out" was started seven years ago when 70 persons came together to share with Dr. Glenn Clark of Macalester College, St. Paul, some of the discoveries in prayer which he had described in his book, *The Soul's Sincere Desire*. Under the guiding genius of Dr. Clark the camp has grown into three camps; and announcement is made that the camps this year are to be held as follows: Lake Geneva, Wis., June 16-26; Lake Koronis, Minn., Aug. 2-16, and Isle of Shoals, N. H., Aug. 23-Sept. 3.

EDWARD W. STODGHILL.

South Honors Negro Chemist

Dr. Carver, of Tuskegee, Acclaimed for Extracts from Peanuts and Yams—Fisk Raising Three Million

(Correspondence from the New South)

NASHVILLE, May 13.—Tuskegee Institute is to be presented with a bronze bust of Dr. George Washington Carver, the Negro wizard of agricultural chemistry whose genius is now recognized as comparable to that of Burbank. Hundreds of both races will contribute to this tribute to one of the most remarkable men of our times. Dr. Carver was born in slavery and was traded as a child for a horse. He helped to pay his way through the agricultural college at Ames, Iowa, by massaging athletes. From that experience he derived great confidence in the health giving virtues of massage. Now out of his experiments with the peanut—from which he has extracted milk, chemical oils, rubber, paper, ink and about 200 other products—he has been experimenting with peanut oil and massage as a treatment for infantile paralysis. After several thousand experiments, from which many remarkable results have been obtained, he has turned his oils and method over to the medical profession for trial and certification. He had previously had great success in the treatment of acne with his peanut oil and massage.

* * *

Negro Scientist Foresees 'Synthetic Kingdom'

At the recent meeting of the chemurgic conference in Mississippi Dr. Carver was perhaps the most honored speaker. He said: "The time is near when we will have to add a new kingdom to the animal, vegetable and mineral kingdoms—I mean the synthetic kingdom." Such a prophecy, coming from the man who extracted so many useful products from the lowly "goober," and has derived almost as many, such as starch, dye, etc., from the southern yam, discovered the "Egyptian blue"—lost for centuries—in Alabama clay and done wonders in synthetic chemistry with the fibers of cotton, grass and weeds, holds real promise. Of course many of Dr. Carver's discoveries are in the experimental stage and he is not personally interested in the commercializing of them. Thomas Edison once offered him a laboratory and all the funds he might require if he would come to Menlo Park, but he preferred to stay at Tuskegee among his own people in the south.

* * *

Fisk Campaign Tests Southern Sentiment

Fisk University is on the last lap of a drive to raise $150,000 in Nashville as a part of its campaign for $3,000,000, of which the General Education Board will give one-half. This is more than the city has given to this famous institution in the previous 72 years of its existence. The white friends of Fisk are saying plainly to the business men of the city that it is time that they returned some small part of the profits from the half million or more spent yearly with them by the college and its clientele. Moreover it is known that the great foundations that have poured more than $46,000,000 into educa-

tional institutions in Nashville intend to turn to other centers unless the city that has benefited so largely responds to this call for cooperation. The colored people have already subscribed more than one-fourth the sum required.

* * *

Clark's Transfer Completes Atlanta College Plan

Clark University, Methodist college in Atlanta for Negroes, has moved to the site of the new center for Negro schools of higher learning in that city. Five Negro colleges have now correlated their work on contiguous grounds. With total assets of more than $12,000,000 they comprise the most impressive center for the higher education of the colored race in the world.

* * *

Kentucky Provides Aid for Colored Students

The Kentucky legislature has enacted a law requiring that the state pay the tuition for colored students denied entrance to white colleges and professional schools when none are provided for them. The bill was introduced by the lone Negro member of the state legislature. In Tennessee a 27 year old Negro student was denied entrance into the state university's school of pharmacy. He sued, asking a court order compelling the authorities to admit him on the plea that the state provided no such school for him. A Memphis judge denied the plea on the ground that the legislature alone had jurisdiction and "this court would not care to subject itself to like criticism [from the United States Supreme Court] of exercising legislative authority not authorized," but added that the student had not been denied any constitutional rights. In other words, it seems that it is constitutional to tax colored citizens to support state institutions without providing them with their benefits. The National Association for the Advancement of Colored People will perhaps appeal the case.

* * *

Sues Pullman Company for Ejection from Sleeper

Congressman Mitchell, the only Negro member of the House of Representatives, was forcibly ejected in Arkansas from the Pullman berth which he had purchased in Chicago for a trip to Hot Springs, where he was going for health treatments. He sued the railway and Pullman company for $50,000. He will probably collect damages, as his ticket was an interstate purchase. One of the leading Negro educators of the south collected several thousand dollars some years ago for like indignity. The custom of arranging for the use of sleepers by Negro travelers is slowly gaining. A few years ago the famous Dr. Carver, now old and never in robust health, was denied a sleeper between lectures in Oklahoma and Texas where he was entertained by whites who respect his genius and flocked to hear him in large numbers. The white mayor of the Oklahoma city protested to the higher railway authorities when the local agent gave the usual refusal of "all berths taken." But it did no good.

* * *

Honor Bishop on 103rd Birthday

Bishop Isaac Lane, born a slave and founder of Lane College at Jackson, Tenn., was honored recently with a testimonial service on the occasion of his 103rd birthday.

ALVA W. TAYLOR.

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Churches Debate Canada's Strike

Refusal of Premier Hepburn to Recognize Representatives of C.I.O. Union Challenged—Workers Win

(Correspondence from Eastern Canada)

TORONTO, May 10.—A sharp challenge has been flung at the churches which have set up Christian standards for industry, including the right of collective bargaining through representatives freely chosen by labor. The United States Supreme Court has affirmed this to be a fundamental right but great numbers of Canadians, and some prominent journals, fail to regard it as a right at all. They distrust any increase in the solidarity and bargaining power of labor. The premier of Ontario explicitly denied the right, whereupon two of his ministers resigned—including the minister of labor—and many church men took the field.

The settlement reached in Michigan between General Motors and the United Automobile Workers of America was understood to cover the Canadian subsidiary plant, but Canadian General Motors did not so interpret it. A conflict ensued to secure such recognition. A few months ago a wealthy man bought out the two Toronto morning daily papers, avowedly to further the interests of his mining concerns in the north. The new journalistic hybrid looked with dismay on the growth of industrial unionism, and the premier declared that no settlement would be negotiated with any representatives of the industrial union. These were assailed as "foreign agitators," though the premier would welcome the unions within the American Federation of Labor, which are equally international.

The Premier made clear that this resistance to participation by the C.I.O. in the General Motors dispute was necessary to prevent the industrial unions becoming effective in the mining industry and producing a fall in our mining shares. The minister of labor argued that the government had no concern with the wider relations of the local union and indicated the conditions of a settlement. He and the attorney general were promptly asked to resign. The premier claimed the right to dictate what kind of representatives would represent labor, and the workers at once declined to negotiate in his presence.

* * *

Church Forces Enter Strike Dispute

At this point, the Fellowship for a Christian Social Order took the field and clergymen of different communions, including one Anglo-catholic, championed the rights of organized labor by public meetings both in Oshawa, the scene of the strike, and in Toronto itself. The premier enlisted a strong force of extra police and brought in the Canadian Mounted Police. But there was no trace of disorder, and when films showed the friendly and peaceful character of the strikers the exhibition of these films was forbidden. All was in vain. We learn from the editorial columns of a financial organ that General Motors in Detroit settled the dispute by an agreement with the international union on conditions substantially identical with those laid down by the ex-minister of labor. To save the face of the premier, some conferences were subsequently held in the premier's office; but the deed had been done and the agreement with the local union was signed. The signatures included the officers of the union as representing the union and their successors in office. Labor's right had been vindicated.

* * *

Quebec Premier Also Takes High-Handed Role

Meanwhile the premier of Quebec, suspected of marked fascist leanings, ordered the issuance of warrants for the arrest of the officers of industrial unions in that province and labor replied by doubling its picket lines. There, too, the effort failed, and the warrant remained unexecuted, the officials still being free.

* * *

McGill Chancellor Resigns

McGill University of Montreal, which more than any other Canadian college is controlled by a group of powerful financiers, with the president of the Canadian Pacific railway as its chancellor, was presented with the resignation of its recently appointed principal, Dr. Morgan, who came two years ago from University College, Hull, England. The principal had made ears tingle with his ringing cries for democratic freedom, and two days after his resignation was made public he received from the Empire club of Toronto an ovation such as has rarely been accorded to any speaker. In this case the issue is not a clear one, for there are complicating factors.

* * *

United Church Boards Show Income Gain

The central boards of the United Church of Canada at their annual meetings found for the first time since union that income had sufficed to meet expenditures. The retirement of two senior secretaries involved some reorganization and a banquet of the whole official family was held in honor of Dr. James Endicott, the veteran missionary leader, and the present writer. Two memorable statements of the qualities involved in church leadership were made by Gordon Siscoe, the new general secretary, and Dr. Jesse Arnup. The new head of the publishing house is, as was forecast, the Rev. C. H. Dickinson of Montreal. Meanwhile the new editor of the *New Outlook* lets his light shine with piercing beams on the industrial situation and has made it clear that no intimidation will silence the witness of the church.

* * *

Richard Roberts Leaves Toronto Pulpit

Dr. Richard Roberts announces his retirement from Sherbourne Church, Toronto. The character of the population about his church calls for a type of ministry different from his; and since at his age radical change in his work cannot be made, he insists that the minister must himself step out. We ask what next? Is that fearless, incisive ministry which for many years inspired the younger spirits to be retained in Canada, or will some compelling action be taken by a church in the United States to take him from us? Many hope that some Canadian city will provide a sounding board for this prophetic voice.

ERNEST THOMAS.

Baptists Report Prosperous Year

Southern Convention, Meeting at New Orleans, Hears of Rising Assets and Membership Gains

(Special Correspondence)

NEW ORLEANS, May 15.—Welcomed by Governor Leche and meeting in its 82nd session, 92nd year, at this, its focal home mission point and habitat of its two large institutions—the Bible Institute and Hospital—the Southern Baptist Convention turned out to be more liberal and constructive than usual.

The Pastor's Conference, presided over by M. E. Dodd, Shreveport First Church pastor, and those whom he called to his assistance, really set the pace. It met on Tuesday preceding in the First Presbyterian Church, where once that church's renowned pastor, B. M. Palmer, preached the sermon which sounded the death knell of the Louisiana state lottery. Incidentally, the Catholic archbishop is now lifting up his voice with a demand that New Orleans be cleaned up morally, as well as physically. The pastors' program featured such speakers as R. G. Lee of Memphis, R. C. Campbell of Dallas, I. E. Reynolds of Fort Worth, J. W. Storer of Tulsa, Theodore F. Adams of Richmond, George W. Truett of Dallas, and Kerr Boyce Tupper of Macon. The laymen also came in large numbers to hear Judge John W. McCall of Memphis, J. T. Henderson of Knoxville and others, though beyond an emphasis on the tithe, there was no speech of note. The women, as always, vied with the convention proper in their own convention, which rejoiced over achievements, notably that of exceeding by $117,000 their goal of $175,000 for the Lottie Moon foreign mission fund. Next year the question of separation from the men's convention will be an issue.

President Warns of State Peril

The president's address, delivered by John R. Sampey, head of the Louisville Theological Seminary, and reelected president of the convention, proclaimed two notes which caused many of the ultraconservatives to prick up their ears. The first was in regard to the threat of a totalitarian state: "Our historic tenet, the separation of church and state, will be attacked as political heresy, if not treason. Pastors will be required to read to their congregations the announcements of the governmental authorities and to preach on topics these authorities wish them to discuss. Our Baptist people know how to surrender their personal liberty to the extent that the public welfare may require it; but they must not surrender their historic contention for separation of church and state."

The other utterance was in respect to participation in union movements which he confessed gave embarrassment because of the Baptist aversion to "proxy religion," their fundamental principle of "the competency of the individual to do business with God through Christ alone." But he went on to say that Southern Baptists should be represented in both the Oxford and Edinburgh conferences this summer in order that they should be thoroughly understood and he suggested Dr. George W. Truett, president of the Baptist World Alliance and pastor of

the First Church, Dallas, as the most suitable person to go.

Against Government Student Aid

After the stir of the past two sessions over the report of the social service commission, the let-down this year threatened to be considerable. Chairman A. J. Barton succeeded in getting some notice directed toward his protest against child marriages and against growing armaments. The report dealt with prohibition at great length, lamenting county-owned and state-controlled liquor dispensaries, liquor death-tolls through automobile accidents and church-member involvement in liquor sales. Apparently the convention, after actual test, feels it far safer to adopt resolutions against the use of the evils of tobacco than specify the evils of the south's sharecropper system. An allied report, from the committee on public relations, Rufus W. Weaver, chairman, indicated that the theological seminaries had refused to ask for allotments of funds in the National Youth Administration but that 12 per cent of all the students in other Southern Baptist educational institutions were receiving such aid, for the most part in payments of college fees.

This latter attitude was condemned by the committee as inconsistent with the Baptist position and it asked the state conventions to act.

Denominational Debt Lowered

The executive committee, reporting through Austin Crouch, secretary, on the state of the church, showed an increase in giving during the year. According to statistician E. P. Alldredge, the membership, now numbering 4,482,315, gave for local church support $24,201,802 and for general causes $4,986,885, which, despite the increase, still leaves Southern Baptists ranking lowest among American church groups as per capita mission givers. The year's record for baptisms was 191,993, affording a net gain in membership of 92,898. J. E. Dillard, director of promotion, thrilled the messengers by being able to show how well sustained is the Hundred Thousand Club, which contributed $191,296.88, bringing the total since 1933 to $662,492.32 and helping to lower Southern Baptist board debts since that year more than $2,000,000.

Boards Present Encouraging Reports

Prizing their several boards as they do, these Southern Baptists naturally devote most of their sessions to reviewing the work done through them. The largest is the foreign, located at Richmond, which under Secretary C. E. Maddry reported 415 missionaries, 944 ordained native and 1437 unordained native workers now employed. One not a graduate of a standard college and seminary may no longer be appointed. A new seminary has been established at El Paso.

The next largest body, the home board, located in Atlanta, for years harassed with debt, through Secretary J. B. Lawrence reported 35 new missionaries, bringing the total up to 327, much being made possible through income derived from the Bottoms Trust. The Sunday School board, Nashville, T. L. Holcomb, secretary, indicated business approaching the $2,000,000 mark, with donations amounting to $430,669, and a five-year plan that is working well. The Relief and Annuity Board, Dallas, Thomas J. Watts secretary, astounded with the announcement of $4,326,491 in assets. This year it has been chiefly occupied with inaugurating annuities for missionaries and employees of boards and institutions.

More Theological Students

The education board having been abolished some years ago, an education commission, Charles D. Johnson, chairman, reported increased enrolments in the various institutions, with $6,292,000 increase in endowments, bringing the total now to more than $26,000,000. Four seminaries owned by the convention offered elaborate accounts of their stewardship. The Southern, at Louisville, served the city effectively during the recent flood, it enrolled 410 during the year, and is making some reduction in its debt. Southwestern, at Fort Worth, including all women and correspondence students, enrolled 706, and is more hopeful about its finances. The Bible Institute, at New Orleans, had 286 enrolled, borrowed no money, and is pleading for a new library building. The American, a Negro Seminary at Nashville, has been freed from debt, is graduating six students, and has a new president—J. M. Nabrit, former Atlanta pastor.

Fraternal visitors, heard gladly, were Francis C. Stifler, New York, from Northern Baptist Convention, and A. J. Vining, Toronto, from the Ontario and Quebec Baptist Convention.

With 8,000 messengers and visitors a commodious auditorium such as at New Orleans, has become a prime requisite to a satisfactory convention. Will the arrangement of a registration fee limit the attendance in the future? No one can foretell.

JOSEPH MARTIN DAWSON.

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Sugar Planters Shorten Hours

Voluntarily Grant 8-Hour Day to Hawaiian Workers—Gypsy Smith Holds Revival Services

(Correspondence from Hawaii)

HILO, T. H., May 7.—One of the most important developments in the life of Hawaii has come in relation to the sugar industry. The Hawaiian Sugar Planters' Association, better known as the H.S.P.A., has put the plantation employees on an eight-hour day without lessening the individual income. This was a voluntary action and not forced by the employees. Office and mill workers are on the new schedule, but only a part of the plantations have been able to begin the eight-hour day in the field activities. The field hand is not required to work every day. Some plantations pay time and a half for the entire time of all field workers who work more than 20 days a month.

* * *

Plantation Paternalism Helps Workers' Lot

The Hawaiian sugar plantations run on a full year basis and are not seasonal in their employment. The eight-hour day has had a far-reaching effect in the direction of the relief of surplus labor. Many island youth had nowhere to turn for employment until the planters were able to work out this additional labor-absorbing program. Already the plantation developments have included hundreds of new houses, extensive recreational facilities under competent directors, community organizations and many other things to make plantation life appeal to the modern educated youth of the islands. Though we still call them Japanese, Chinese, Hawaiian, etc., most of them are 100 per cent Americans in the best sense of the term. Some of them are fourth or even fifth generation living in Hawaii. (The earliest Japanese came in 1832.) At least one of the plantations has full collective bargaining with its autonomously organized field workers.

* * *

Maritime Strike Felt In Hawaii

Hawaii suffered much inconvenience and lost much money during the maritime strike. The condition of the longshoremen and stevedores in Hawaii seems to be better than on the mainland, but is far from ideal. The Hawaiian laborer is easy prey for the outside organizer, who thus far has been more of an exploiter of labor than an actual builder of a labor organization. Labor organization in Hawaii is far behind the mainland. Employer responsibility to the employee and society is far ahead of many sections of our country. The combination makes it exceedingly hard for the organizer and brings out the best in the employer. Fundamental issues have not come to light in Hawaii.

* * *

Legislature Passes Social Service Bills

The Hawaiian legislature created a department of public welfare to take care of old age pensions, direct relief aid to dependent children, widows' aid and crippled children. It defeated the race track bill. It passed an $11,000,000 school budget.

* * *

Gypsy Smith Holds Revival

Gypsy Smith was heard by thousands of people in the meetings held in Central Union Church, Honolulu, under the auspices of a special committee. It was strange to hear "Beulah Land" and "Revive Us Again" bursting forth from the dignity of Central Union. Huge tent wings were attached to the open sides of the auditorium. Three thousand people gathered on some evenings. Gypsy's fatherly pleading and abundance of common sense were appealing. There has been no bitter aftermath. A great many people, it seems, who did not attend the meetings disliked them very much.

* * *

Grieve at Passing of Johnston Ross

Dr. G. A. Johnston Ross passed away in February leaving a great group of friends. Many leaders in the churches of Hawaii were his old students. They found him a staunch friend, an earnest counselor, a constant teacher, and a loving spirit. Many of us were encouraged and sustained by our visits to Iona, his Honolulu home. With his failing health, he never lost his interest in the work of the younger men. His helpfulness to many students at the University of Hawaii and elsewhere was greatly appreciated, for he guided them through difficult days of mental stress and made his varied resources constantly available to them.

Dr. Ross' later years fulfilled themselves in a unique ministry to students both old and new.

T. MARKHAM TALMAGE.

An Editorial in

The Christian Leader (Boston)

MORE TWO MINUTE STORIES'

A PROFESSOR of homiletics knows how to talk to children. His name is Carl S. Patton, of the Pacific School of Religion, Berkeley, Calif. Note some of the things he talks about: an old silver watch, Lincoln Steffens' pony, buying votes for a Senator, the son of a President at work in a tobacco field, a joke on Edison, Cleveland and Pierpont Morgan, mosquitos and yellow fever, a degree for Helen Keller—fifty-two in all. Children will read them, ministers will preach them and old folks and children alike will listen to them with all their ears.

It's bad business, the experts tell us, to talk to children so that the old folks will sit up and take notice, but that is one of those generalizations that might be true and might be false. Occasionally Patton seems to wink at the mellow old deacon in the amen corner on the left, but the winking does not hurt the story. The man has a gift, whether he is facing a congregation, a lot of students, a church convention, or the children.

We tremble a bit for moral standards when we reflect upon how many of us are apt to steal these stories and deliver them with vast enhancement of our reputations, but perhaps we can crowd back over the line of rectitude by mumbling, "as Carl Patton once said."

The first fifty stories are out of print. We predict that the second fifty will soon be out of print, too.

*More Two Minute Stories. By Carl S. Patton. Willett, Clark & Company: Chicago and New York. Price $1.25.

Mount Holyoke 100 Years Old

Centenary Celebration Marked by Absence of New President—Fifty Year Pastorate Honored

(Correspondence from New England)

WILLIAMSTOWN, MASS., May 16.—The year 1837 seems to have been momentous in the development of education. The centenary of the appointment of Horace Mann as secretary of the new board of education is reaching its climax in the schools of state and nation. On May 3, 279 Boston kindergartens opened a week's celebration of the hundredth year of Froebel's revolutionary method. And on May 7, an old-fashioned stage coach, filled with girls in the garb of their great-grandmothers, rolled up to the doors of Mount Holyoke College opening the pageant celebrating a hundred years of education for women.

Mary Lyon appealed for funds to "establish a seminary with accommodations somewhat like those for the other sex." A farmer in Conway, Mass., entertained her one night. When their guest had retired, husband and wife looked at each other. "Well, I guess the old barn can wait reshingling. We'll give her that $100." Until the close of the Civil War, such institutions, hardly daring to call themselves colleges, imitated, but more modestly, the curriculum for men. Antioch, under Mann, and Oberlin College welcomed men and women on equal terms. After 1865, Smith, Vassar and Wellesley were established with large endowments and classical curricula. Since 1900, women's colleges have become firmly established and confident, expanding their campuses, courses and equipment.

* * *

Retiring President Finds Women Retain Inferiority Complex

President Mary Woolley, though she herself attended Brown University at the invitation of President Andrews, "as the guest of the professors," believes in the separate woman's college. "Educational ideas should not all be cast in one mold. We have not quite got away from our inferiority complex as women. A girl in a separate institution does gain a responsibility and independence which she often lacks in a college with men. There should be some women presidents. A statement that, after 100 years, there should be no qualified woman to head Mount Holyoke seems to me not only untrue but a blow to the general progress of women."

The last remark may explain why, although 45 college presidents attended, Dr. Roswell Gray Ham, who is to succeed Miss Woolley, was absent. Students and alumnae seemed to wish to round out a century of feminine leadership before entering on a new era.

* * *

Professor Auer Preaches Annual King's Chapel Sermon

During the past year new records have been discovered which carry back the history of the Massachusetts Convention of Congregational Ministers, which had dated its organization in 1727, to the year 1685. When the churches of "The Standing Order" were rent asunder by the Unitarian controversy a hundred years ago, the convention was the only institution which was not divided. It still uses its modest income from endowments and church appropriations to help care for ministers' widows, and holds an annual meeting in which both theological wings are represented. The meeting place, King's Chapel, built before the Revolution, with its stately Corinthian columns and memorial tablets, still links with the mother country. Here, in an Episcopalian parish, Unitarianism had its birth —a fact suggesting still larger ecclesiastical fellowships.

The address of May 10, by Dr. J. F. C. Auer of Harvard, "Some Observations on the Conflict of Church and State," broadened horizons still further by interpreting the present crisis in Germany. The problem is not as simple as it seems, he said. Developed for four centuries, it cannot be solved in three years. Lutheranism sought a national church. Hegel thought that America presented "the wildest variety of religion." Germans say of us: "Your anarchy seems to work; but it should not." Yet Germany itself has a picture puzzle of 28 pieces. The "German Christians" would accept from the Bible only what accords with the "Aryan race." The Roman Church, claiming universality, presents the hardest problem to the government. One-third of the Protestant ministers have joined the "Confessional Church." Opponents of the government include those who think the Christian faith is in danger, others who object for technical reasons, others who dare not openly avow their political objections. The speaker hardly did justice to the essential universality of Protestantism, as exemplified by the Oxford meeting to discuss "the totalitarian state."

* * *

Fifty Year Pastorate in Providence Honored

On May 1, 1887, Rev. Edward Holyoke became pastor of the Friendship Street Baptist Church, Providence, R. I. Under his inspiring leadership it prospered. When he was to speak at the Y.M.C.A. on Sunday afternoon, 60 men of his own congregation used to attend to show their loyalty. A new building in a new site with a new name, Calvary, became necessary and possible. When his successor, Rev. Earl H. Tomlin, was called a few years ago, Dr. Holyoke remained pastor emeritus, still actively serving his denomination and interdenominational movements. On May 2, he preached his "golden anniversary sermon" with the appropriate theme: "The Abundant Life." Twenty-three members who welcomed him 50 years ago are still living.

* * *

And So Forth

Fresh hope of settling the Maine shoe strike is given by the consent of former Gov. Louis J. Brann to act as mediator. Powers Hapgood, New England organizer of the C.I.O., and five others imprisoned for six months for ignoring Judge Manser's injunction, refuse to accept release on condition that they apologize and leave the state. A national boycott of industrial products from Maine is threatened by some labor and liberal organizations in protest against "feudal servitude."

Harmon P. Elliott, president of the El-

Religious Leadership

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THOMAS W. GRAHAM, D.D., *Dean*, Oberlin, O.

liott Addressing Machine Company, Cambridge, Mass., which has had no strike for 30 years, called together the 350 employees to tell them that he had established a trust fund of $250,000 the income of which would be distributed on Dec. 1, each year, among all employees of over 10 years standing; and increases of pay costing the firm $30,000 a year. E. TALLMADGE ROOT.

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Siamese Seeking New Treaties

Independence as a Nation Is Aim—Forward Steps in Education—Campaign Against Licensed Prostitution

(Correspondence from Siam)

BANGKOK, April 20.—Siam has not been in the headlines lately. Perhaps it is a good sign. The young king has not yet returned to receive his crown, but since he is not a strong lad Switzerland is undoubtedly a better place for him than tropical Siam. Phya Bahol's government has been in control nearly four years and has weathered one armed rebellion (1933) and several minor disturbances. The People's Assembly meets annually and transacts a great deal of business. As yet there is but one political party, but a request has been made to permit the organization of a second, and there is every indication that interest in popular government is growing rapidly. In Bangkok local government has been put on an electoral basis, and a body something like the London county council has been elected.

The ministry of foreign affairs is making an effort to obtain new treaties with all the powers in order to give Siam a more favorable position as an independent nation. The original treaties were drafted with the help of Mr. Francis B. Sayre, then adviser to the ministry of foreign affairs. This position is usually held by an American, the present incumbent being Mr. F. R. Dolbeare, who was for many years in the diplomatic service.

* * *

Amicable Relations With China and Japan

Friendship with Japan has been encouraged by both countries, and many Siamese officials have been sent to study Japanese methods. Economic missions from both Japan and China have spent some time here. The visit of the latter is especially significant, for no official Chinese group has been here for many years. There are more Chinese than Siamese in the city of Bangkok and the Chinese control much of the business, yet diplomatic representatives are not exchanged by the two countries and there is no Chinese consul in Bangkok. Two years ago feeling was running high because of Siamese educational restrictions and a threatened embargo of Siamese rice by the Chinese government. Today relations are much more amicable and the visiting economists were shown every courtesy.

* * *

Military and Other Expenditures

The government continues to modernize its army and navy, spending large sums for airplanes, submarines, fast torpedo boats and heavy guns; but the minister of defense has pointed out that these expenditures represent only 25 per cent of the country's budget in comparison with much greater percentages in other countries. It is only fair to state that increased amounts are being spent for highways and education. Until six months ago, one could leave Bangkok only by rail or water, even the airport being isolated except for the rail connection. Now good roads have been built both to the airport and to Paknam at the mouth of the Chao Phya river, while a connection with the Indo-China frontier is now being constructed.

* * *

Forward Steps in Education

Compulsory education for the first six years is being made effective all over the kingdom as rapidly as possible. Siam's literacy rate is much higher than that of India, Burma, Indo-China and China. A new plan for secondary education calls for the granting of certificates after the tenth year instead of after the twelfth as at present. Only those who expect to enter the university or a professional school will be encouraged to continue through the twelfth year. A system of vocational schools is projected and there is a growing interest in physical education. A national stadium is being erected in Bangkok, and Siam, never before represented in the Olympic games, expects to send a strong contingent to Japan in 1940.

* * *

Recent 'Y' News

Four delegates represented Siam at the World Y.M.C.A. conference held at Mysore, India, in January. Following this meeting, many leaders passed through Siam and their interest in the Christian work here has been an inspiration to all. Among these were Mr. and Mrs. Hugo Cedergren of Stockholm, Mr. and Mrs. Oliver H. McCowen of London, and Mr. and Mrs. Frank V. Slack of New York. Dr. P. L. Gillett of Shanghai, who has been ad interim secretary of the Y.M.C.A. of Bangkok, proceeded to New York on the return from furlough of Mr. W. A. Zimmerman, general secretary.

* * *

A Campaign Against Licensed Prostitution

Another important conference in this area was that held at Bandoeng, Java, by the League of Nations health organization. One of the important topics for discussion was "Traffic in Women and Children in the Far East." The Siamese government sent two delegates, one of whom, H.S.H. Prince Sakol Voravarn, has been doing much since his return to arouse the conscience of the community regarding the control of houses of vice in Bangkok. One of the league's representatives, Miss Ruth Woodsmall of Geneva, visited Bangkok following the conference and was given opportunity to study conditions here. There is every indication that the government will take steps to abolish licensed prostitution in the near future.

* * *

And So Forth

This month the General Assembly of the Church of Christ in Siam meets in Chiengmai. The church was organized in Bangkok three years ago and this is the first meeting of the General Assembly since that time.

Other visitors to Bangkok in recent months have been Dr. Charles T. Leber of New York, secretary of the Presbyterian Board of Foreign Missions, who made an extended visit including every mission station except the most distant one in Yunnan (China); and Bishop G. D. Batdorf and Dr. S. C. Enck of the United Brethren Church who are visiting mission fields around the world.

EDWARD MOWBRAY TATE.

Glasgow Plans Big Exposition

"Empire Exhibition" to be Held in 1938 —Many Strikes Accompany Return of Better Times

(Correspondence from Scotland)

WHITLEY BAY, May 6.—The cutting of the first sod on the site of the "Empire Exhibition" to be held in Glasgow in the summer of 1938 took place recently. The ceremony was performed by Lady Elgin, whose husband was lord high commissioner to the General Assembly a few years ago, and by the secretary of state for Scotland, in the presence of the moderator of assembly and the lord provosts (mayors) of Edinburgh, Glasgow, Perth, Dundee and Aberdeen. The exhibition will cover 150 acres. The largest building will be the palace of engineering, which alone will utilize five acres. This is to be the biggest empire exhibition since Wembley.

The objects of the Glasgow exhibition are stated to be: to illustrate the progress of the British empire at home and overseas; to stimulate Scottish work and production and to call attention to Scotland's historic and scenic attractions; to foster imperial trade and a closer friendship among the British commonwealth of nations; and to emphasize to the world the peaceful aspirations of the British commonwealth.

The Church of Scotland, realizing the number of people who will be visiting the exhibition (Wembley drew 27,000,000), has taken a stance at the cost of £1000, on which will be erected a little church to illustrate one of its church extension charges, and to be used for services and as a quiet place for prayer. In addition, there will be a hall where lectures and cinema representations of the church's work will be given, and where exhibits illustrating the church's history will be shown. A chaplain will be appointed for the duration of the exhibition who will be in charge of the work.

* * *

Liquor Interests Deplore Holding of Exhibition in Dry Ward

"The trade," by the way, is very much exercised over the fact that Bellahouston Park, where the exhibition is to take place, happens to be situated in a *dry* ward of the city! How can Scotland hospitably act as host to its many visitors, if the guests should not be permitted to purchase on the fair grounds that for which Scotland is famous all over the world! This ghastly situation "the trade" is working tooth and nail to correct, either through a poll to repeal no-license in Bellahouston ward, or else through obtaining a special dispensation for the exhibition grounds during the time the exhibition is in progress.

* * *

Only One Applicant for Aberdeen Teaching Post

Rather a strange situation has arisen at Aberdeen University, in connection with the appointment to the vacant chair of systematic theology. Hitherto the appointments have been made as the result of a competitive examination. This method discovered men like Prof. W. P. Paterson, Principal W. A. Curtis, and Prof. William Fulton, as well as Prof. G. T. Thomson, who has just gone to New College, Edinburgh, to succeed the late Dr. W. R. Mackintosh. On the occasion of the present vacancy, only one minister has applied to be subjected to the test! The committee is not going to give the post to him in a "walkover," so it has been found necessary to depart from the old regulations and invite applications from those who wish to have their names considered, although it is intimated that the right is reserved to appoint one who has not been an applicant if it is thought fit to do so.

* * *

Better Times Bring Labor Unrest

After a long period with practically no labor disputes in Scotland the rising employment and apparently better times have brought the strike back again. There have already been three serious stoppages this year. The first was a busmen's strike, undertaken by the men in defiance of their own union's orders. It was a fairly complete stoppage of the Scottish Motor Traction Company services—the largest bus company in the country. It did not last very long, and ended in a compromise, as is usually the case. Then came the strike of 1500 Glasgow engineering workers at Parkhead Forge, a company that makes armorplate and other munitions. The men came out on Easter Monday, because the company had refused to grant them a penny an hour increase of wages. Their present minimum wage is £3 3s per week, not a great deal better than the remuneration of common labor, although theirs is a skilled trade, involving an apprenticeship of five years. The national executive of the Engineering Union has never recognized this strike, because the men came out without first having taken an official ballot of all the workers. It is rumored from reliable sources that the national executive is now willing to recognize the strike, which would mean strike benefit for the men, provided a ballot of the union members at Parkhead Forge shows a 60 per cent majority in favor of continuing the strike.

* * *

Deadlock in Strike of Shipbuilders

The third and largest strike is that of 10,000 apprentices in the engineering and shipbuilding industries of the west of Scotland. It arose out of dissatisfaction with existing wages, almost entirely due to the fact that only a minority of firms had increased the rates paid to young workers in proportion to the advances recently given to adults. The issue has grown complicated since. The apprentices appealed for help to the unions of those trades to which they were attached as learners. In most industries in Britain, the unions negotiate for both men and apprentices, but this has not been the custom in this particular trade. The unions, nevertheless, took up the boys' fight, but the employers refused to negotiate with the unions, claiming that to do so in one district, the Clydeside, would be to force a new condition on all other employers nationally.

The unions retaliated (1) by suddenly calling a one-day strike of all their 100,000 workers in shipbuilding yards and engineering shops in the west of Scotland, which proved to be about 75 per cent effective, and (2) by forbidding their members to engage in any over-time work as long as the apprentices remain out on strike. The

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* * *

Name Successor to Dr. J. D. Jones

The successor to the well known Dr. J. D. Jones in Richmond Hill Congregational Church, Bournemouth, is to be a rising young Scot, Dr. John Short, formerly of Bathgate, and now ministering in Dr. Horton's old charge at Hampstead. Scotland has only about 160 Congregational Churches, but one or two of its Congregational ministers have been outstanding. Dr. Short was mentioned a few months ago for the principalship of the Congregational divinity hall in Edinburgh, but Prof. Lovell Cocks was called from Bradford instead.

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Union Theological Seminary Announces Summer School

The ninth annual summer school of Union Theological Seminary in New York City will be held July 12-Aug. 20. Students will also be permitted to enroll with credit for two three-week courses, beginning July 12 and Aug. 2. Besides many members of the regular faculty of the seminary, Grace Loucks Elliott, Jesse Halsey, Boynton Merrill, H. Richard Niebuhr and Wilhelm Pauck will be on the faculty. The courses will include study in the Bible, church history, the philosophy of religion, Christian ethics, religious education, practical theology and the church and the community. The conference for ministers and other religious workers, which is held each year in connection with the work of the seminary, will take place in three sessions during July, from July 12 to 16, July 19 to 23 and July 26 to 30. There will be a faculty of twelve in charge.

Pastor Launches Crusade For Raising Low Salaries

Rev. Ernest A. Kelford, pastor of the Eaton Rapids (Mich.) Baptist Church, has launched a movement for the creation of a minimum salary among the Baptist ministers of Michigan. "We do not see much difference," Mr. Kelford says, "between religious leaders and industrial leaders in their treatment of the poor man. We are receiving the same excuses for keeping the poor man down. Of the two I think the industrial leader has greater concern for his poor brother than the religious leader; the industrial leader knows better what the poor man is up against."

Poll of Disciples Shows Pacifist Strength

A peace poll, recently taken among members of the Disciples Church, disclosed that fewer than 3,000 out of a total number of 14,000 were willing to support any war in which the shores of America were not invaded, even though the war should be declared against a nation internationally determined to be an aggressor. Voting almost unanimously for an embargo in the interest of neutrality, they divided almost equally on the question of whether the embargo should be mandatory or discretionary. By a vote of 11,606 to 2,618 the proposal was endorsed for a national amendment requiring a plebiscite before Congress may declare war unless in a case of actual invasion.

Classics Teachers Meet At Wesleyan

Wesleyan University was host recently to the 32nd annual meeting of the Classical Association of New England, which is composed of teachers of Latin and Greek in the New England colleges and secondary schools. Nearly 200 delegates attended.

New Organization Cultivates Better Japanese Relations

A new organization, "Friends of Kobe," has been created under the auspices of the Kobe College Corporation, of which Dr. Shailer Mathews is president. Its objectives are thus stated: "The Friends of Kobe must establish centers of welcome and hospitality for Japanese who may visit the United States. In the next few years the Friends of Kobe must find ways to issue a quarterly publication in America that will disseminate truthful, illuminating information about Japanese life, Oriental philosophies, and high cultural attainments of our friends across the ocean. In strategic places this organization should maintain circulating libraries with books, magazines and source materials concerned with Japan. These libraries would offer to Americans at all times materials for study, current Japanese magazines and program materials. Of greatest importance, this group of Americans must now create adequate scholarship funds to make possible a significant exchange of students between Kobe College of Japan and her sister colleges of America—Rockford, Lake Erie and Radcliffe."

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Girl from Scotland Yard

(Karen Morley) (Para) Complex mystery thriller built round sinister "death ray" that threatens destruction of British navy. English secret service heroine and American newspaper-man hero put an end to half-mad inventor's ghastly activity. Made expressly for spine-chilling.

For A: Good of kind. For Y: Doubtful. For C: No.

Man Who Found Himself

(John Beal) (RKO) Trite theme, achieving little distinction in the telling, about

regeneration of young surgeon, soured on his profession, who becomes in turn hobo, construction laborer and airplane mechanic, until heroine and a train wreck achieve his awakening.

For A: Hardly. For Y: Fair. For C: No interest.

Night Must Fall

(Robert Montgomery, R. Russell, Dame Whitty) (MGM) Genial, smiling young man, living as trusted and loved member of rural English home, finally disclosed as hideous psychopathic killer. Striking blend of gentle realism and stark crime. Quiet, grim, difficult theme very ably presented.

For A: Very unusual. For Y, C: Doubtful value or interest.

Penrod and Sam

(Billy Mauch, Frank Craven, Spring Byington) (Warner) Boy-parent psychology, young human nature, engagingly presented in modernized Tarkington story, with healthily exciting melodrama added. Quite wholesome entertainment for all, with bits perhaps strong for sensitive children. Billy Mauch promising.

For A, Y: Very good of kind. For C: Probably good.

Step Lively, Jeeves

(Treacher, Givot, Dinehart) (Fox) Attempt to "improve" the Jeeves series by loading film with horseplay, slapstick and burlesque crooks. Treacher's unique character play lost by making him mere puppet of racketeers in nonsense farce. Nullifies only value of Jeeves pictures.

For A: Mediocre. For Y: Little value. For C: No.

They Gave Him a Gun

(Tone, Spencer Tracy, Gladys George) (MGM) Grim character drama, with three strong roles of two doughboys and nurse, and war background effectively done. The weakling hero, trained by his country to kill with a gun, turns gunman after the war and earns a grisly end. Strongly anti-war.

For A: Good of kind. For Y: Probably good. For C: No.

Thirteenth Chair

(Dame Whitty, Madge Evans, Lewis Stone) (MGM) Excellent screening of old Veiller melodramatic thriller, in which spiritualistic medium functions to aid law in detecting cold-blooded slayer of two. Some grewsome moments. Roles by Dame Whitty and Lewis Stone are notable.

For A, Y: Very good of kind. For C: Too strong.

Turn Off the Moon

(Charles Ruggles, Eleanor Whitney) (Para) Hilarious, very noisy nonsense farce, laid in department store whose sentimental owner settles his policies by astrology. Horseplay, drunken antics, and much music and dance by none too skillful cast. Ruggles' leading role is only merit.

For A: Perhaps. For Y: Probably good. For C: Hardly.

Best Recent Films for Family:

Mighty Treve
Clarence
Breezing Home
Maytime
Quality Street
Captains Courageous

Best Films for Adults:

History is Made at Night
Lost Horizon
Wake Up and Live
Seventh Heaven
Carnival in Flanders
Beethoven Concerto

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The Religious Book Club Selection for May

BEYOND HUMANISM

By Charles Hartshorne

of the Department of Philosophy, University of Chicago

The Religious Book Club says the book was chosen "because of its forceful presentation of the 'new naturalism' as affording strong philosophical foundations for a theistic interpretation of life."

"So much contemporary philosophy has followed the path of humanism that it is refreshing to find a radical departure from it and protest against it in the name of a more adequate philosophy," comments the Club's editorial committee. "The present volume is a vigorous insistence that philosophical thinking must go 'beyond humanism' and find a synthesis which embraces not merely human values but the whole of nature. The resulting view brings us back to theism, though of a type somewhat different from that to which Christian thought has been most accustomed. . . .

"Humanism is held to be a 'specious oversimplification' because it concentrates attention on only one part of nature—man—instead of on nature as a whole. Humanism is unable to achieve the integration of personality ('salvation') because in the last analysis it means that with the extinction of man all the values which humanism regards as the only worthy objects of interest will be exactly as if they had never been. At the center of thought the new theism places nature, conceived as 'a single Life' and as the 'supreme individual.' This type of theism rejects the former divorce of God from nature, of spirituality from materiality, and regards nature as a Living Whole, loving and companionable. . . .

"In summary, we see humanism as the final outcome of a type both of religious and of scientific thinking which conceived the world as a vast lifeless machine. The new naturalism conceives the world as 'the body of God' and thinks of spirit as 'the indwelling principle of all activity'."

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Two Oxford Conference Books

Church and State on the European Continent

By Adolf Keller

Dr. Keller, an outstanding figure in the Universal Christian Council for Life and Work, presents a study of the clash of church and state which will engage the attention of the conference to be held in Oxford. Part I, entitled "Continental Revolutions," is a brilliant analysis of the "new paganism." Part II considers "Form of Relations between State and Church"; Part III, "The Church Policy of the Revolutionary States"; Part IV, "The Reactions of the Churches in Revolutionary States."

How will the church face this new paganism? is the startling question which Dr. Keller is continually asking.

$2.50

Christianity in the Eastern Conflicts

By William Paton

Mr. Paton, who is secretary of the International Missionary Council, London, traveled through the Far and Near East and conferred with Christian leaders concerning the issues to be faced by the meeting of the International Missionary Council to be held in Hangchow next year. He first describes what is happening in India, Japan, China and the Near East, then presents his ideas on the major issues confronting Christianity round the world.

The questions he endeavors to answer are those which will be considered in July at the Oxford Conference. His approach is from the experience of Oriental Christians.

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The manuscript of *The Church and Its Function in Society*, by J. H. Oldham and W. A. Visser 't Hooft, is being rushed to press. Probable publication, June 20.

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